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THE BIBLE IN BROWNING

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THE BIBLE IN BROWNING

WITH PARTICULAR REFERENCE TO

THE RING AND THE BOOK

BY

MINNIE (GRESHAM) MACHEN

"My masters, there's an Old Book you should con"

New York
THE MACMILLAN COMPANY
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I DEDICATE THIS BOOK

TO THE MEMORY OF

My Father

JOHN J. GRESHAM

THE BIBLE IN BROWNING

PART I

The influence of the Bible upon English literature has frequently attracted the attention of scholars. Our poets adorn their pages with its beautiful imagery, our orators point their periods with its strong and musical language, our philosophers enforce their theories with its terse and vigorous aphorisms, all of our best writers find fertile sources of inspiration in the deeds of its heroes and the vivid incidents of its narrative. "We hear the echoes of its speech everywhere, and the music of its familiar phrases haunts all the fields and groves of our fine literature."

Dr. Henry Van Dyke has made a careful study of the Bible in Tennyson, and has shown how deeply that poet has drawn from the "well of English undefyled" known as King James's Version. Kipling's strenuous lines also are full of Scriptural allusions. But no modern poet has manifested such intimate acquaintance with the Bible as Robert Browning. His writings are thoroughly interpenetrated by its spirit, and in many of

his poems a Scriptural quotation or allusion may be found on almost every page.

Certain Biblical phrases he employs so often that he may be said to have adopted them into his own vocabulary. For example, the expression, "I will go softly all my years," which was used by Hezekiah to denote his awe when God had added fifteen years to his term of life, is quoted in "The Ring and the Book" three times, always inaccurately, as "I will go softly all my days," and a fourth time in a modified form, "And he'll go duly docile all his days." It reappears in "Fears and Scruples":—

> "All my days I'll go the softlier, sadlier,
> For that dream's sake."

And in one of his letters to Miss Barrett, — ". . . and for Keats and Tennyson to go softly all their days for a gruff word or two is quite inexplicable to me" ("Letters," Vol. I, p. 19).

Another phrase which Browning has assimilated is derived from our Lord's injunction in Matt. 7:6, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine." Whenever his aim is to indicate utter waste of the best things, he reverts to "pearls before swine." This figure occurs twice in "The Ring and the Book," again in "The Flight of the Duchess" (concluding line), in "The Two Poets of Croisic," in "Pacchiarotto":—

"Should his music prove distasteful
And pearls to the swine go wasteful."

The expression, "fulness of the days," used to denote God's providential preparation of the world for the coming of Christ (Eph. 1:10), and hence the predestined time for the consummation of any plan, is frequent throughout Browning's works; for example, in "Abt Vogler":—

"And what is our failure here but a triumph's evidence
For the fulness of the days."

And in "The Saviour of Society":—

". . . by ministry impossible
Before and after fulness of the days."

Another of Browning's favorite Scriptural phrases, used to denote the perfection of either good or evil, is "sealing up the sum" (Ezek. 28: 12). It occurs three times in "The Ring and the Book," and again in "Any Wife to Any Husband." A good example is in "Francis Furini":—

"No consummator, sealing up the sum
Of all things, — past and present and to come
Perfection."

Browning uses over and over again the expression "to live and see good days," derived from 1 Pet. 3:10, "For he that will love life and see good days." Frequent reference is made to the new creation spoken of in Rev. 21:4-5, "Behold I make all things new." There are three allusions

to this text in "The Ring and the Book." Again, in "Red Cotton Night-Cap Country":—

> ". . . for just that promise has effect,
> 'Old things shall pass away and all be new!'"

And, most beautiful of all, in "By the Fireside":—

> "Think, when our one soul understands
> The great Word which makes all things new,
> When earth breaks up and heaven expands,
> How will the change strike me and you
> In the house not made with hands?"

The above is one of Browning's multiplex Scriptural allusions, referring not only to the verse in Revelation, but also to John 1:1, 3, "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by him; and without him was not anything made that was made;" and to 2 Cor. 5:1, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

It might appear that these and other oft-quoted phrases were employed by Browning unconsciously, were it not that they are not to be found in his classic poems. He was too good an artist to make incongruous quotations, and those characters in his dramas or monologues who could not or would not have known the Bible make no Scriptural allusions.

Even when the poet's thought is colored by his memory of some Scriptural passage, he disguises the fact where a direct reference to the Bible would be inappropriate. For example, the picture of leviathan lashing through the water, "making the deep to boil like a pot, . . . making a path to shine after him" so that "one would think the deep to be hoary" (Job 41 : 31, 32) — this picture is in Browning's mind when, in "Balaustion's Adventure," he says : —

> "Then, in a frenzy, so the noble oars
> Churned the black water white."

But his readers would not have traced the figure to its origin in the Book of Job but for his plainer quotation in "The Ring and the Book" (Bk. X, l. 1105).

> "Better bear
> The King of Pride go wantoning awhile,
> * * * * * *
> Through deep to deep, followed by all that shine,
> Churning the blackness hoary."

One exception to this exclusion of Scriptural allusions from the classic poems is worthy of mention. This occurs in "Apollo and the Fates" : —

> "To threescore and ten
> Extend but the years of Admetus!"

followed a few lines further by,

> "Thy largess so lures him, he looks for reward
> Of the labour and sorrow."

These passages point plainly to Ps. 90 : 10, "The days of our years are threescore and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow."

The subjects of several of Browning's best poems are directly derived from the Bible, as "Karshish," "Saul," and "A Death in the Desert." In these he manifests a remarkable appreciation, not merely of the outer framework, the narrative and character portraiture, but also of the deeper spiritual meanings of the Bible. "God has a few of us whom he whispers in the ear." Browning is one of those elect — which is to say, he is one of those who have ears to hear something beyond the clash and clutter of the material world. "Saul," as few will dispute, ranks among the first poems of our language; and the author has in no respect failed to embody the Scriptural idea. The David, "God's child with the dew on his hair," who entered the dread presence of the passionate and demented giant, and yet "was not afraid"; who had read all the secrets of Nature, and, while he tended his sheep, had worked out "schemes of life, its best rules and right uses"; whose deep love and reverent insight rose to the height of inspiration, and prophesied of the Christ to be: —

"O Saul, it shall be
A Face like my face that receives thee; a Man like to me,
Thou shalt love and be loved by, forever: a Hand like this hand

> Shall throw open the gates of new life to thee! See
> The Christ stand!" —

Is not this character an accurate reproduction of the David whom generations of Bible readers have loved and reverenced, — the gentle shepherd lad, "ruddy and withal of a beautiful countenance, and goodly to look at," who, when he was keeping his father's sheep and "there came a lion and a bear, and took a lamb out of the flock, went out after him, and smote him, and delivered it out of his mouth," "caught him by his beard, and smote him, and slew him" (1 Sam. 17:34, 35); who was a "cunning player on the harp" and a poet, too, who had loved nature and lived close to her heart, so that he could write the Twenty-third Psalm to comfort the souls of multitudes yet unborn; who was the "sweet Psalmist of Israel" (2 Sam. 23:1), the "man after God's own heart" (1 Sam. 13:14) and yet a mighty man of valor and a right noble king; who was human and a strong hater like other warriors of the age in which he lived, and yet who could utter sublime notes of prophecy, and had such a clear vision of the spiritual life, so beyond and above his times, that it is cause for ineffable wonder?

The titles, also, of a number of Browning's poems are derived from the Bible. Miss Barrett, in one of her letters, remonstrates with him for expecting ordinary people to understand his title of "Bells and Pomegranates." "Surely," she writes, "you

might say in a word or two that, your title having been doubted about (to your surprise you *might* say!), you refer the doubters to the Jewish priest's robe, and the Rabbinical gloss. . . . Consider that Mr. Kenyon and I may fairly represent the average intelligence of your readers, — and that *he* was altogether in the clouds as to your meaning — had not the most distant notion of it, while I, taking hold of the priest's garment, missed the Rabbins and the distinctive significance as completely as he did." Browning had in an earlier letter explained to her: "The Rabbis make Bells and Pomegranates symbolical of Pleasure and Profit, the gay and the grave, the Poetry and the Prose, Singing and Sermonizing — such a mixture of effects as, in the original hour of confidence and creation, I meant the whole should prove at last." The description of the symbolic dress prescribed for Aaron is found in the twenty-eighth chapter of Exodus, "And beneath upon the hem of it, thou shalt make pomegranates of blue, and of purple and of scarlet, round about the hem thereof; and bells of gold between them round about; a golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about" (Ex. 28: 33, 34).

The title of "Pisgah-Sights" is derived from the incident in the life of Moses, when he was allowed, before his death, to look out from the summit of Mount Pisgah upon the land into which

another chieftain was destined to lead the people of Israel, "Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan" (Deut. 3:27). Pisgah is introduced again in "The Inn Album":—

> "At morn find time for just a Pisgah-view
> Of my friend's Land of Promise."

The title of "Rephan" was suggested by a passage in Stephen's "Apology"—the address which was delivered just before his martyrdom, and which is recorded in the seventh chapter of Acts. St. Stephen therein quotes (Acts 7:42, 43, R.V.) from the "Book of the Prophets:"—

> "Did ye offer unto me slain beasts and sacrifices
> Forty years in the wilderness, O house of Israel?
> And ye took up the tabernacle of Moloch,
> And the star of the god Rephan,
> The figures which ye made to worship them:
> And I will carry you away beyond Babylon."

The third line of Browning's poem makes clearer the connection of its title with the passage of Scripture:—

> "When my home was the Star of my God Rephan."

The above quotation from the Acts is taken from the Revised Version, Browning having followed that version in giving the name as "Rephan," instead of "Remphan" as in the

Authorized Version. In another respect he ha
more closely conformed to the Authorized Versio
using the possessive "star of *my* god," which sug
gests "the star of *your* god" of the Authorize
Version rather than the "star of *the* god" of th
Revisers. St. Stephen's quotation has its sourc
in the Book of Amos (Amos 5 : 26) and here, a
though in King James's Version the name is give
as Chiun, the Septuagint has Raiphan (Ῥαιφάν

The phrase, "The star of your god Rephan,"
musical enough to catch a poet's fancy; and i
very haziness and mystery adapted it to Browning
idea. Having appropriated it, he has moulde
it to his purpose. He has made Rephan the nam
of a star, whereas, in the Bible, it designates
divinity; and by placing a capital to the wor
"god" he has applied it to the one true Go

Browning's own footnote informs us that th
idea of this poem was "suggested by a very earl
recollection of a prose story by Jane Taylor
The story to which he alludes is a very simple an
beautiful one entitled, "How it strikes a Stranger
but it contains no mention of the "Star of my Go
Rephan." The point of the story which mu
have been uppermost in the poet's mind when h
conceived "Rephan" is where the stranger fro
a distant planet first declares his origin: "Su
denly raising his eyes to the starry firmament, h
fixed them with an expressive gaze on the beau
ful evening star which was just sinking behind

dark grove that surrounded one of the principal temples of the City. 'Marvel not,' said he to his host, 'that I am wont to gaze with fond affection on yon silvery star. That was my home. Yes, I was lately an inhabitant of that tranquil planet, from whence a vain curiosity has tempted me to wander!"

The influence of this passage is evident in Browning's poem; and his apostrophe to the distant star —

> "O Star
> Of my God Rephan, what wonders are
> In thy brilliance fugitive, faint and far!" —

recalls that favorite lyric of children, written also by Jane Taylor —

> "Twinkle, twinkle, little star,
> How I wonder what you are!"

For the rest, Jane Taylor's "Visitor from the Star," in his attitude toward this earthly life, is more suggestive of Lazarus in the "Epistle of Karshish" than of the soul who had escaped to earth from the Star Rephan.

The motive of the poem "Cleon" is given in a Scriptural phrase, — "As certain also of your own poets have said," — taken from St. Paul's address to the Athenians on Mars Hill (Acts 17:28). "Caliban upon Setebos," with its heathen ideal of God, has, for its epigraph, "Thou thoughtest that I was altogether such an one as thyself"

(Ps. 50:21). The title of "The Twins," the twins being *Date* and *Dabitur*, refers to Luke 6:38, "Give, and it shall be given unto you." The poem "Solomon and Balkis" is founded upon the visit of the Queen of Sheba to Solomon, when she came with a great retinue to "prove him with hard questions" (1 K. 10:1).

Browning's hypocrites quote Scripture freely — from the refined and scholarly Bishop Blougram to the astute Dominus Hyacinthus and the coarse and contemptible Sludge the Medium. The villains, who, when created by Browning, are never without "some touch of nature," — they, as well as the hypocrites, make rather effective use of Scriptural language. Indeed, Antonio's saying is true, that "the devil can cite Scripture for his purpose," — as the Arch Tempter tries to persuade Christ to make unworthy test of his miraculous power, by adducing (Ps. 91:11, 12) "For he shall give his angels charge over thee."

The fact that Browning makes no Scriptural allusions in his classical poems is simply a consequence of his scholarly accuracy; but, on the other hand, in view of his evident familiarity with the Bible and his frequent use of it in many of his best works, the scarcity of such allusions in his dramas, even those which are not classical, is worthy of remark. "Luria" has but one Scriptural allusion (in Act I) to the journey of the wise men from the East to worship the infant Jesus: —

> "And, while he spoke of Florence, turned to it,
> As the Mage Negro king to Christ the babe."

"Colombe's Birthday" has only one, and that indirect — to "God's Mother" in some Roman Catholic ceremonial. "In a Balcony" has but one slight reference — to "the Mother," meaning Mary, the Mother of Jesus: —

> "It is because the Mother has such grace
> That if we had but faith — wherein we fail —
> Whate'er we yearn for would be granted us."

"A Blot in the 'Scutcheon" has but seven or eight references to the Bible, while "Strafford" has twenty-five, and some of them especially effective. The latter drama would not have harmonized with its historical setting in the age of Puritanism, without this incorporation of the Bible into ordinary speech.

"A Soul's Tragedy" contains an elaborate allusion (but without real understanding of it) to the story of David and Goliath, from the mouth of Ogniben. Luigi is the only character in the poetical part of "Pippa Passes" who quotes directly from the Bible: —

> "I am the bright and morning-star," saith God —
> And "to such an one I give the morning-star."
> The gift of the morning-star! Have I God's gift
> Of the morning-star?"

This is a vigorous application of Rev. 22: 16, "I am the root and the offspring of David, and the bright and morning star." Also Rev. 2: 26, 28, "And he that overcometh and keepeth my works

unto the end, to him will I give power over the nations. . . . And I will give him the morning star."

Ferishtah uses three scriptural phrases, one of which, "good and faithful servant," is among Browning's oft-repeated expressions. Ferishtah also quotes twice from Job, and alludes to the incarnation as "some strange story": —

> "That the immensely yearned-for, once befell,
> The sun was flesh once."

In the earliest poems, "Pauline" and "Sordello," there are comparatively few quotations from the Bible.

In general, however, most of Browning's works contain some reference to the Bible, except in those cases where considerations of artistic propriety or historical truth exclude such references. But these allusions are most abundant and forcible in the poems which touch upon subjects connected with the profoundest realities and most intricate religious problems. "Saul" and "A Death in the Desert" are, as has been said above, in spirit and substance derived from the Bible. "La Saisiaz," although treating of kindred themes, does not refer to the inspired writings — naturally, since it embraces a strenuous attempt to prove the immortality of the soul by the light of reason alone.

In those few poems where the poet speaks in his own person, the teachings, the incidents, the phraseology of the Bible are used with great power

and intimate comprehension. It would be a delightful task to collocate the Scriptural allusions in "Christmas Eve" and "Easter Day," which reach at least the number of one hundred. For pure beauty of application nothing could exceed a passage in "One Word More." "If the moon could love a mortal!" the poet thinks, she would turn to him that other side on which the eye of man has never gazed — mystic, wonderful! The "moonstruck mortal" awaits the new splendor in wondering expectation: —

> "Proves she as the paved work of a sapphire
> Seen by Moses when he climbed the mountain?
> Moses, Aaron, Nadab and Abihu
> Climbed and saw the very God, the Highest,
> Stand upon the paved work of a sapphire.
> Like the bodied heaven in his clearness
> Shone the stone, the sapphire of that paved work
> When they ate and drank and saw God also!"

The reference is to Ex. 24:9–11. "Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: and they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink."

When we are permitted to look behind the "soul-side," which our poet keeps "to face the world with," and gaze into that pure and noble

luminous side which was sacred "to show a woman when he loves her," still we find the Bible. Even a cursory reading of his letters to Miss Barrett has discovered sixty allusions to the Bible, one-third of them from the Old Testament. He was in no danger, moreover, of "casting pearls" to one who would fail to recognize their value. For "E. B. B." sends back rather more than twice as many references to the Book of books as she receives.

Browning is evidently as confident of being understood by his lady in these allusions as when he speaks, say, of the "Prometheus Unbound," which she had translated. For instance, when he says, "But the waiting is for 'a time and times and a half a time,' would that I knew when the prophetic weeks end!" he trusted in her familiarity with the Bible for her comprehension of all that was compressed into this sentence, of longing and indefiniteness and hope deferred. (See Dan. 12:7 and Rev. 12:14.) In like manner "E. B. B." is quite sure of conveying to her correspondent the depths of her meaning when she writes, ". . . what *τί ἐμοὶ καὶ σοί* a sort of feeling is irrepressible from me to you when, from the height of your brilliant happy sphere, you ask, as you did ask, for personal intercourse with me." He would certainly have lost the delicate aroma of distant homage, and of self-abnegating reverence, had he not been familiar with the incident related in Luke

8 : 28, where the demoniac fell down before Jesus and cried, "What have I to do with thee, Jesus, thou Son of God most high?" — *Τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου;*

Browning's familiarity with the Bible is, however, most strikingly evinced in the poem which is his longest, if not his greatest, work. In "The Ring and the Book" alone, I discover more than five hundred distinct Biblical quotations and allusions, beside a number of indirect references to the teaching of the Bible, or to customs and ceremonials derived from it or supposed by those who observe them to have been so derived. "The Ring and the Book" is, indeed, almost saturated with the Bible.

These Scriptural quotations and allusions are so spontaneous and drawn from so many of the Sacred Books that they give evidence of a very thorough acquaintance with the whole Bible. Obviously Browning did not confine his reading to certain favorite passages. Reference is made in this one poem to twenty-eight books of the Old Testament and twenty-five of the New. The only books of the New Testament not represented in this number are the Second and Third Epistles of John; and, since each of these books consists of but a single brief chapter, embracing but twenty-seven verses in all, it will be seen that the whole New Testament must have been well-trodden ground to Browning. The books of the Old

Testament not represented are Joshua, Ruth, and Nehemiah, besides six of the Minor Prophets. Of course it does not follow that Browning was not familiar with these books because they do not happen to be alluded to in this one poem. For instance, an interesting reference to the Book of Joshua is found in "The Red Cotton Night-Cap Country":—

> ". . . no Rahab-thread,
> For blushing token of the spy's success."

Rahab, having lodged and concealed from their foes the spies sent into the promised land by Joshua, they engage to spare her household when they shall return with the Children of Israel to possess the land. To this end she is to give them a token, "Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by." (Josh. 2:18.)

It has been said that most people have not even a speaking acquaintance with the Minor Prophets; yet in "The Ring and the Book," Browning makes use of language from Jonah, Micah, Habakkuk, Zechariah, and Malachi. To be sure, most of the phrases quoted are such as have become almost colloquial. The words of Habakkuk, "He may run that readeth it," have become familiar through frequent quotation. Those from Malachi and Zechariah, "a brand plucked out of the fire,"

"with healing in his wings," "open the windows of heaven," have belonged to the vocabulary of the Church in all ages. The wonder is that the highly poetical passages of the shorter prophetic books should not have found frequent lodgment in the fertile and congenial soil of Browning's memory. That such was actually the case cannot be fairly inferred from the dearth of allusions to these prophets in "The Ring and the Book." For the books usually classed as the Minor Prophets occupy less space than, for instance, the two Books of the Kings; and the number of quotations from these prophetic books is not therefore relatively smaller than those from some other portions of the Scriptures.

A table is given below for the purpose of showing the distribution through the whole Bible of the references found in "The Ring and the Book." Where a quoted phrase appears several times in the Bible, only one of these has been noted, unless for some especial reason — to call attention to different shades of meaning or the different circumstances of its use by the inspired writers. The allusions to the Gospels are referred generally to but one of the four Evangelists, since a Harmony of the Gospels is in the possession of every Bible student. That Gospel has been chosen (where the language or incident is found in more than one) which best agrees with the text of Browning. Where there is no reason to prefer one

evangelist to another, Matthew has been selected. Among these allusions the story of Samson is used for illustration three times, that of Noah three times, Lucifer is spoken of five times, and Adam and Eve and the fall of man nineteen times. The distribution of the quotations and allusions is as follows: —

The Old Testament

Genesis	32	Ecclesiastes	7
Exodus	9	Song of Solomon	5
Leviticus	9	Isaiah	18
Numbers	2	Jeremiah	4
Deuteronomy	7	Lamentations	2
Joshua	0	Ezekiel	5
Judges	7	Daniel	2
Ruth	0	Hosea	0
1 Samuel	3	Joel	0
2 Samuel	8	Amos	0
1 Kings	2	Obadiah	0
2 Kings	1	Jonah	1
1 Chronicles	1	Micah	1
2 Chronicles	1	Nahum	0
Ezra	0	Habakkuk	1
Nehemiah	0	Zephaniah	0
Esther	2	Haggai	0
Job	11	Zechariah	1
Psalms	39	Malachi	3
Proverbs	15		199

The New Testament

Matthew, Mark, Luke, John	The Gospels	192	
The Acts		16	
Romans		22	
1 Corinthians		27	
2 Corinthians		8	
Galatians		3	
Ephesians		17	
Philippians		5	
Colossians		2	
1 Thessalonians		2	
2 Thessalonians		3	
1 Timothy		3	
2 Timothy		3	
Titus		1	
Philemon		2	
Hebrews		9	
James		7	
1 Peter		5	
2 Peter		4	
1 John		17	
2 John		0	
3 John		0	
Jude		1	
Revelation		20	
		369	

Every interlocutor in "The Ring and the Book" quotes from the Bible. The language of God's Word falls like dew from the dying lips of Pompilia, and is transmuted into gall and bitterness on the sarcastic tongue of Count Guido. Illustrations from Holy Writ are pumped forth profusely by the ready wit of the hypocritical lawyers, and are hurled out by the "soldier-saint," Caponsacchi, to point his indignant invective. And the Pope, — that "good old man who happens to hate darkness and love light," — with clear insight and reverent hand, he brings forth out of this treasury of truth, things new and old. Turning the search-light of God's Word full upon sophistry and ignorance, he leaves no confusion of sin with mistake or misfortune, but "In God's Name," right is right and wrong is wrong.

Some interesting examples occur in "The Ring and the Book" of those passages "in which the translators of our English Bible have fallen unconsciously into the rhythm of the most perfect poetry." In Browning's version of Elisha's miraculous raising to life of the widow's son (Book I, l. 760) the simple language of King James's Version is made to harmonize with the poetical rhythm by the alteration of only a word here and there. Browning says: —

> "Was not Elisha once? —
> Who bade them lay his staff on a corpse-face.
> There was no voice, no hearing: he went in
> Therefore, and shut the door upon them twain,
> And prayed unto the Lord: and he went up
> And lay upon the corpse, dead on the couch,
> And put his mouth upon its mouth, his eyes
> Upon its eyes, his hands upon its hands,
> And stretched him on the flesh; the flesh waxed warm:
> And he returned, walked to and fro the house,
> And went up, stretched him on the flesh again,
> And the eyes opened."

The language of the Bible is (2 K. 4:31): "And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice nor hearing. . . . And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the Lord. And he went up, and lay upon the child, and put his mouth upon his mouth, and his

eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child, and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up and stretched himself upon him: . . . and the child opened his eyes."

Another instance appears in Bk. X, l. 1566, where the passage in Ephesians descriptive of the Christian's armor is almost reproduced: —

> "Where are the Christians in their panoply?
> The loins we girt about with truth, the breasts
> Righteousness plated round, the shield of faith,
> The helmet of salvation, and that sword
> O' the Spirit, even the Word of God, — where these?"

There is still another example in Bk. VIII, l. 1785: —

> "'Well, I have modelled me by Agur's wish,
> Remove far from me vanity and lies,
> Feed me with food convenient for me.'"

These lines are almost identical with Prov. 30: 8, "Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me."

On the other hand many of Browning's allusions are obscure, as, for example, the very first one in the Introduction, l. 193, —

> "Sustainers of society! — perchance
> A trifle over-hasty with the hand
> To hold her tottering ark, had tumbled else;" —

where the casual reader might not recognize the figure as derived from Uzzah's presumptuous conduct in reaching out his hand to steady the Ark of God. The same incident is more clearly referred to in Bk. IV, l. 833:—

> "So a fool
> Once touched the Ark — poor Uzzah that I am!"

And again in Bk. X, l. 1482:—

> "Who was it dared lay hand upon the Ark
> His betters saw fall nor put finger forth?"

Browning is not always accurate in his allusions, but flings them forth after his vigorous fashion as if his mind were well stored with the material and he needed not to consult the Book. For instance (in Bk. VIII, l. 1203), he has confused the two miracles of the loaves:—

> "'A lad hath here:
> Seven barley-loaves and two small fishes: what
> Is that among so many?' Aptly asked:
> But put the question twice and, quite as apt,
> The answer is, 'Fragments, twelve baskets full.'"

In the miracle where the little lad figures, he had five loaves and two fishes and twelve baskets of fragments were gathered up (Matt. 14:15–20), while in the second miracle, when there were seven loaves and a few fishes, seven baskets of fragments remained (Matt. 15:34–38).

Again, in Bk. IV, l. 327:—

> "And this their lily — could they but transplant
> And set in vase to stand by Solomon's porch
> Twixt lion and lion!"

Sculptured lions were not a feature in the architectural decoration of Solomon's porch; and there is probably a confusion here with the ivory throne of Solomon, described in 1 K. 10: 18–20. "Moreover the king made a great throne of ivory, and overlaid it with the best gold. The throne had six steps, and the top of the throne was round behind: and there were stays on either side on the place of the seat, and two lions stood beside the stays. And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom." This error resolves itself into a mere inadvertence on the part of Browning; for he knew all about the ivory throne, as is evident from the first verse of "Solomon and Balkis": —

"Solomon King of the Jews and the Queen of Sheba Balkis
Talk on the ivory throne, and we well may conjecture their talk is
Solely of things sublime: why else has she sought Mount Zion,
Climbed the six golden steps, and sat betwixt lion and lion?"

Another inaccuracy appears in Bk. X, l. 885, —

"This copier of the mien and gait and garb
Of Peter and Paul that he may go disguised,
Rob halt and lame, sick folk i' the temple-porch!"

It was Peter and John, not Peter and Paul, who had to do with "sick folk i' the temple-porch" (Acts 3: 1–8).

The fine paraphrase (in Bk. X, l. 1102) of the

description of Leviathan comprises little more than an adaptation of the Hebrew poetry, and conforms as closely to the version in Job 41, if mere omissions be left out of the question, as most translations in metre to their originals. But here also we find an inaccuracy, one line of Browning's passage being taken from Job 40 : 19, where the reference is to Behemoth and not Leviathan : —

> "He who made
> The comely terror, He shall make the sword
> To match that piece of netherstone his heart."

The last line it will be observed is correctly applied to Leviathan, but the rest is found in the description of Behemoth. "He that made him can make his sword to approach unto him" (Job 40 : 19).

When the Archbishop is trying to compose a parable for the benefit of the poor little suppliant Pompilia, he becomes bewildered, mixes his figures, and cannot decide whether, in his fable, the "gardener of the orchard" should be the "Archbishop or the Creator's self." "But then," he says, "the tree should bear an apple, I suppose." "Life-tree apples" are mentioned again in "Red Cotton Night-Cap Country," but that the "tree of life" which stood in the midst of the Garden of Eden bore apples is a mere popular error, and not derived from Genesis.

Perhaps the most curious case of inaccuracy is where Browning attributes to Jesus Christ a say-

ing which is not found in any of the Gospels, and which is not in accord with his teachings or character. This occurs in Bk. VIII, l. 660 : —

> " Our Lord Himself, made all of mansuetude,
> Sealing the sum of sufferance up, received
> Opprobrium, contumely and buffeting
> Without complaint : but when He found Himself
> Touched in His honour never so little for once,
> Then outbroke indignation pent before —
> '*Honorem meum nemini dabo!*' 'No,
> My honour I to nobody will give.' "

Here the quotation is made by Dominus Hyacinthus de Archangelis, and that oily lawyer was not incapable of " wresting Scripture " to his own meaning. But when the Pope, calm, judicial, and reverent, makes a similar allusion, the question of its origin becomes more important. In Bk. X, l. 1982, we read : —

> " As when Christ said — when, where?
> Enough, I find it pleaded in a place, —
> ' All other wrongs done, patiently I take :
> But touch my honour and the case is changed!
> I feel the due resentment, — *nemini*
> *Honorem trado* is my quick retort.'
> Right of him, just as if pronounced to-day! "

No such sentiment is attributed to Christ anywhere in the Bible. The nearest approach is in Isa. 42 : 8, " I am the Lord ; that is my name : and my glory will I not give to another." (The expression is repeated in Isa. 48 : 11.) Here the word is not *honor* but *glory*. The Vulgate has it : " Ego

Dominus, hoc est nomen meum: gloriam meam alteri non dabo." Moreover, not even allowing for the mystical language of prophecy, can this saying be attributed to the Second Person of the Trinity. The Pope, observe, is himself doubtful as to the source of his quotation, "As when Christ says — when, where?" Evidently he makes use of it second-hand from the brief of Dominus Hyacinthus, which, as a matter of course, he had read.

Whence did Dominus Hyacinthus, then, derive the quoted phrase? It is possible that some such expression may have been attributed to our Lord in the writings of one of the early fathers or in one of the apocryphal gospels or epistles. Certainly, however, the sentiment is foreign to the spirit of Christianity. At any rate, Dominus Hyacinthus is convicted out of his own mouth of the shallow pedantry which would occasion such a blunder when he says: —

> "'That any one should make my glory void'
> *Quam ut gloriam meam quis evacuet!*
> See, *ad Corinthienses:* whereupon
> Saint Ambrose makes a comment with much fruit,
> Doubtless my Judges long since laid to heart,
> So I desist from bringing forward here.
> (I can't quite recollect it.)"

Such inaccuracies as those just cited serve to prove that Browning's allusions are not studied for the occasion, but flow spontaneously from a mind thoroughly imbued with the subject. He gives

evidence on the whole of an intimate acquaintance with the substance of the Bible, and of remarkable familiarity with its phraseology.

In collocating these references, my purpose has been to include every allusion to the Bible to be found in "The Ring and the Book." Some of these are but flitting — an image, a thought, a turn of expression. Even supposing that Browning used unconsciously, second-hand, as it were, certain modes of speech which have become colloquial and commonplace through long usage, this fact would but tend to strengthen the proof of our English Bible's influence upon our everyday speech. Such expressions as "the natural man," "one jot or tittle," "polluted with blood," the "abominable thing," applied to sin, "nor strained a whit," signifying the easy acceptance of evil things, in allusion to our Lord's rebuke of the scribes and Pharisees, "which strain at a gnat and swallow a camel" (Matt. 23 : 24), — all such expressions are plainly derived from the Bible. Browning's use of the phrase "smoking flax," to indicate some individual life or some aspiration which is almost extinguished, but is capable of revival, is especially striking. This application is derived from the words in Isa. 43 : 3, quoted in Matt. 12 : 20, "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory."

Sometimes he inverts phrases of this kind, mak-

ing their origin less evident, as "the endeavor of the wicked" instead of the "wickedness of their endeavor" (Ps. 28:4); or he varies the words while preserving the meaning, as, "fairly wrapped herself in her integrity," or, "I stand on my integrity nor fear at all," in allusion to Job 27:5–6: "Till I die I will not remove mine integrity from me. My righteousness I hold fast and will not let it go." Again, he often uses certain phrases which have been accepted by the Church as a summing-up of Scriptural truth, as "renounce the world," an expression distilled from many texts.

Some of Browning's allusions again are shadowy and, to those who are not well acquainted with the meaning of Scripture, may be considered doubtful. Some of the most dubious of all are those which the author baldly refers to the Bible, as, for example (Bk. II, l. 428):—

> "Why did a middle-aged not silly man
> Show himself thus besotted all at once?
> Quoth Solomon, one black eye does it all."

"One black eye does it all" would not have suggested the Bible but for the "Quoth Solomon." The reference may be to Prov. 6:25–26: "Lust not after her beauty in thine heart; neither let her take thee with her eyelids." Or to Cant. 4:9, "Thou hast ravished my heart with one of thine eyes." Solomon does not mention black eyes. Another illustration of this point is found in Bk. I, l. 962:—

"At fools who first do wrong then pour the blame
Of their wrong-doing, Satan-like, on Job."

Satan is nowhere, in the Book of Job, represented as laying his sins to the charge of Job, though such conduct is common enough among the sons of men.

Sometimes light is thrown upon a doubtful allusion by its recurrence in different form in another place. For example, in Bk. IV, l. 288, —

". . . why, this gift of God
Flung in his lap from over Paradise
Steadied him in a moment," —

the figure is founded on the expulsion of man from the Garden of Eden, as if the gift were flung to him over the wall which excludes him from Paradise. This meaning is rendered much clearer by a passage in "Easter Day," Stanza XXII: —

"So, once more, take the world! Expend
Eternity upon its shows,
Flung thee as freely as one rose
Out of a summer's opulence,
Over the Eden-barrier whence
Thou art excluded. Knock in vain!"

For another instance of one passage interpreted by another, take the following: —

"Why, once a dwelling's threshold marked and crossed
In rubric by the enemy on his rounds
As eligible, as fit place of prey,
Baffle him henceforth, keep him out who can!
Stop up the door at the first hint of hoof,

Presently at the window taps a horn,
And Satan's by your fireside, never fear!" — Bk. II, l. 766.

This grotesque description has little accord with the spirit of the Bible, and yet, in reading it, two Bible passages come into mind: the characterization of Satan in 1 Pet. 5:8, "Your adversary the devil as a roaring lion walketh about seeking whom he may devour," and the figurative account of Satan in Job 1, where Satan answers the question, "Whence comest thou?" "Then Satan answered the Lord and said, From going to and fro in the earth, and from walking up and down in it" (Job 1:8). But this indefinite allusion becomes much plainer in the following passage from "The Inn Album":—

"Who wonders at variety of wile
In the Arch-Cheat? You are the adversary!
Your fate is of your choosing: have your choice!
Wander the world — God has some end to serve
Ere he suppress you!"

The expression in Bk. III, l. 50, "And go forth boasting and to boast," suggests the One in the Book of Revelation who rode upon a white horse and "went forth conquering and to conquer." And this surmise is confirmed by Browning's familiarity with the passage in Revelation as evidenced by his repeated quotation of it. In "George Bubb Doddington," we find it:—

"To take his seat upon our backs and ride
Conquering and to conquer."

And again, in "Fifine at the Fair": —

> ". . . and straightway send it [the soul] forth
> Conquering and to conquer."

The text referred to in Bk. II, l. 447, —

> "Stay all this qualmish greediness of soul
> With apples and with flagons," —

is quoted in the "Letters" (Vol. II, p. 497), "Comfort me with apples, for I am sick of love!" Examples might be multiplied, but enough have been given to illustrate the point.

Of course, where many texts in the Bible bear upon one phase of God's truth, where one idea or one form of speech recurs again and again in the Sacred Books, it is impossible to know which one Browning had in mind. He may have thought of one text or of all, or he may have simply retained in memory the thought, crystallized from all.

A good illustration of this difficulty is in Book VII, l. 1384–1388.

> "I answered, 'He will come.'
> And, all day, I sent prayer like incense up
> To God the strong, God the beneficent,
> God ever mindful in all strife and strait,
> Who, for our own good, makes the need extreme,
> Till at the last He puts forth might and saves."

Here is the Bible in every line, but what to choose! Many drops of inspired truth had trickled into the heart of little Pompilia, and watered her sweet flower of innocence until it

blossomed into those words so fragrant with faith and hope and charity. Some of the passages of Scripture which her words suggest are Rev. 8 : 3, Ps. 89 : 8, Ps. 72 : 12, Matt. 14 : 24–31, Matt. 15 : 21–28, John 11 : 3–23. The last two lines —

> " Who for our own good makes the need extreme,
> Till at the last he puts forth might and saves — "

may refer to one of several incidents in the life of the Master. There is the Syrophœnician woman, whom He seems almost coldly to disregard, until, her faith once tested and strengthened by the test, the gracious answer comes, " O woman, great is thy faith, be it unto thee even as thou wilt." Or it might be Peter, starting out with impulsive daring to meet Jesus on the waters of Galilee, who, frightened at the boisterous wind and beginning to sink, sends forth, *in extremis*, the cry of faith, and is rescued by the outstretched hand of the Master. Or, there is the strange delay of Jesus when the tidings of Lazarus's illness reached him in the touching message of the sisters, " Behold he whom thou lovest is sick " — when he " abode two days still in the same place where he was " before he answered that summons and showed Himself the " resurrection and the life."

Another multiplex allusion, very beautiful, is in " Christmas Eve " : —

> " Earth breaks up, time drops away,
> In flows heaven, with its new day

Of endless life, when He who trod,
Very man and very God,
This earth in weakness, shame and pain,
Dying the death whose signs remain
Up yonder on the accursed tree,—
Shall come again, no more to be
Of captivity the thrall,
But the one God, All in all,
King of kings, Lord of lords,
As his servant John received the words,
'I died and live for evermore!'"

In interpreting some of Browning's more intricate allusions to the Bible, we must bear in mind that his thought was not simple, but exceedingly complex in substance as well as in expression. He himself gives this as an excuse for his obscurity. "'Bricks and mortar' is very easily said — and some of the thoughts in 'Sordello' not so readily." ("Letters," Vol. I, p. 454.) And Mrs. Browning still more clearly states the reason for the complication of his style: "And then mist is an infamous word for your kind of obscurity. You never are misty, not even in 'Sordello'; never vague. Your graver cuts deep, sharp lines always; and there is an extra distinctness in your images and thoughts, from the midst of which, crossing each other infinitely, the general significance seems to escape."

We are reminded of this reason for Browning's obscurity in the lines (Bk. II, l. 938):—

"— Lord and a Canon also, — what would you have ?
Such are the red-clothed milk-swollen poppy-heads
That stand and stiffen 'mid the wheat o' the Church! — "

Is there here a vision of the fields of Palestine and the tares sown by "some enemy," crossed by a picture of the sweet English wheat-fields with bright poppies among the golden grain, so beautiful and so injurious ? It may be, but this striking metaphor is echoed from an older poet. Browning himself points out its source in one of his letters. After acknowledging a "Chinese love of bright red color," he says: "To dress in floating loose crimson, I almost understand being a Cardinal! Do you know anything of Nat Lee's tragedies? In one of them a man, angry with a Cardinal, cries: —

"'Stand back and let me mow this poppy down,
This rank red weed that spoils the Church's corn.'

Is not that good?" ("Letters," Vol. I, p. 514).

In the many passages in which Browning makes a figurative use of sheep and wolves, there is the same "crossing and re-crossing of images." Now he seems to have in mind the tenth chapter of St. John's Gospel, where the fold is the Church, the shepherd is Christ himself, the thieves and robbers are the impostors, and the wolf the enemy of the flock. The figure shifts, and the "wolf in sheep's clothing" (Matt. 7:15) represents the hypocrite; again, Christ's parting command to

Peter to "feed my sheep" (John 21 : 16), is brought out, or perhaps the apostolic injunction in Acts, "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." Yet again the sheep and wolves represent the good and bad, with evident reference to the judgment of Christ as set forth in Matt. 25 : 31–46, although the wolves should correctly be *goats*. In other places, Browning frequently uses *sheep* and *goats* as synonymous with good men and bad men.

But the allusions which it is most difficult to refer to particular texts are the very ones which manifest the most profound knowledge of the Bible and thorough assimilation of its essential truths. Many texts have been gathered and distilled to make the essence which Browning brings, like the "ointment of spikenard very precious," to pour out at the Master's feet. Take the Pope's forceful conception of the love of God as manifested in Christ (Bk. X, l. 1348): —

> "There is, beside the works, a tale of Thee,
> In the world's mouth, which I find credible:
> * * * * * *
> What lacks, then, of perfection fit for God
> But just the instance which this tale supplies
> Of love without a limit? So is strength,

> So is intelligence; let love be so,
> Unlimited in its self-sacrifice,
> Then is the tale true and God shows complete."

The writer of this passage has not only read but marked, learned, and inwardly digested the New Testament. It is impossible to settle upon any one passage which enshrines this "love without a limit," this "love unlimited in its self-sacrifice," this love which makes up "perfection fit for God." But it may prove worth while to review some of the texts which have perhaps gone into the alchemy of Browning's thought: —

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life."

"Greater love hath no man than this, that a man lay down his life for his friends."

"For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."

"Hereby perceive we the love of God, because he laid down his life for us."

"And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour."

"We love him, because he first loved us."

"At that day ye shall ask in my name; and I say not unto you that I will pray the Father for you: for the Father himself loveth you."

"Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

John 3:16, John 15:13, Rom. 5:7, 8, Heb. 13:12, 1 John 3:16, Eph. 5:2, 1 John 4:19, John 16:26, 27, Rev. 1:5, 6.

Finally, many passages occur in "The Ring and the Book" which embody Scriptural truth, but do not refer to particular texts; many, moreover, which are indirectly derived from the Bible, such as references to Roman Catholic customs or ceremonials, to the Church, the sacraments, etc. A separate list of these has been arranged.

Hell and the devil are mentioned in "The Ring and the Book" about one hundred times, besides those lines where the devil is called Lucifer or the Prince of the Power of the Air. It has been impossible among these to disentangle the Scriptural idea of the Evil One, who is the Arch-Tempter and Accuser of mankind, from various other conceptions of the devil. The grotesque devil of the Middle Ages, with his horns and hoofs and tail, is blended with the Mephistopheles, who is really rather an attractive and spirited personage, and who brings into contempt the weakness of the

despicable Fausts whom he leads astray. Then there is that commanding figure of Satan, the creation of Milton's genius — who defies the living God in those "comic-dreadful wars" where "immortals smite immortals, mortal-wise," and who, even in his fallen estate, is glorious with his "Hail, Horrors!" and his "Evil, be thou my good!"

This is not the occasion to note where, in the Bible, the word "hell" means simply the grave and where it denotes a place of punishment, nor just what is meant by the word when used in this latter sense. For these reasons, a special list is appended of those passages, in "The Ring and the Book," which mention hell, or the devil, or both. Guido is responsible for about one-fourth of these allusions, while Pompilia is guilty of but six. The Pope and Caponsacchi have about a dozen each. "The Ring and the Book" would furnish more agreeable reading if many of these repulsive expressions had been left out. But constituting, as they do, a very marked peculiarity of Browning's style, and extending through most of his poems, they may not be ignored.

Heaven and hell are often used by him merely as a mode of contrasting good and evil. "Life, death, heaven, hell" occur repeatedly in "The Ring and the Book," in "Red Cotton Night-Cap Country," in "In a Balcony."

> "A man can have but one life and one death,
> One heaven, one hell. Let me fulfil my fate —
> Grant me my heaven now!"

Heaven is used in the same way with *earth*, to denote contrast between the spiritual and the gross or material; as, for example, —

> "Who untwists heaven's white from the yellow flare
> O' the world's gross torch,"
> — Bk. X, l. 1830.

or

> "Now heaven, now earth, now heaven and earth at once,
> Had plucked at and perplexed their puppet here."
> — Bk. I, l. 1020.

The passages in which heaven or the angels are mentioned have been noted in a distinct list. In many of these heaven means simply good, joy, peace; as, "she went back, heaven in heart." The guardian angel is spoken of six times — in one very lovely passage: —

> "All the pain suddenly departs, — as if
> The guardian angel discontinued pain
> Because the hope of cure was gone at last."

Among all the varied references to the Bible in "The Ring and the Book" which are here collocated, the careful student of the Old and New Testaments may discover errors and omissions, while the Browning scholar who has neglected his Bible may find food for criticism in the ascribing to a Scriptural origin of so many minute turns of expression or modes of thought. But, imperfect as the work is, those who love the Bible will be interested in tracing its familiar phrases through one of the greatest of modern poems, while stu-

dents of Browning may derive pleasure and instruction from following back to their fountain head the allusions and quotations which he has so skilfully wrought into the substance of his wonderful Ring, —

> "The rondure brave, the lilied loveliness
> Gold as it was, is, shall be evermore:
> Prime nature with an added artistry."

One thing is evident, — many of Browning's poems cannot be thoroughly comprehended without an acquaintance with the Scriptures of the Old and New Testaments and their teachings on "what man is to believe concerning God and what duty God requires of man." It is possible, of course, without such preparation, to nibble at "Saul," "Karshish," "Christmas Eve and Easter Day," or "The Ring and the Book"; and even such a taste of the poet's meaning is something greatly "to be desired to make one wise." But in order to reach the juicy heart of those "pleasant fruits," it is necessary to be familiar with the Bible and especially with our King James's Version.

A most interesting question is, How much of the Bible's teaching did Browning accept? Evidently, on account of the dramatic form of many of his poems, it is especially difficult to sound the depths of his individual belief. Some have held that it is impossible, for this reason, to ascertain definitely what was the faith which enabled our poet to live his life of optimism.

"Wish by wish, one gets one's wishes, at least I do," he said in the buoyancy of his early manhood; and when the critics misunderstood him he went back home "very light-hearted to a garden-full of rose-trees and a soul-full of comforts." In his old age, his heart still sings for joy: —

> "I find Earth not grey but rosy,
> Heaven not grim but fair of hue.
> Do I stoop? I pluck a posy.
> Do I stand and stare? All's blue."

Surely this man had a faith — he who "held we fall to rise, are baffled to fight better, sleep to wake."

He had a message for his fellow-men, and he meant to speak it out in tones that would reach their ears with no uncertain sound. In one of his letters to his future wife, he says, "I desire in this life (with very little fluctuation for a man and too weak a one) to live and just write out certain things which are in me and so save my soul." The fame won by his genius — the love and confidence inspired by his mastery of art, he consecrates to the high purpose of flashing forth the light of hope and immortality upon admiring multitudes.

All the world had been witched by Rousseau — so that he had but to pronounce his dictum, —

> "All that's good is gone and past;
> Bad and worse still grows the present, and the worst of all comes last:
> Which believe — for I believe it!" —

and it was received for "gospel news." Byron's "melodious moaning," too, had won a following for even his repulsive creed: —

"Of all objects found on earth
Man is meanest, much too honored when compared with — what by odds
Beats him — any dog: so, let him go a-howling to his gods!
Which believe — for I believe it!"

Such was the evangel of comfort which the fame of some men had foisted upon their admirers. Now hear what better use Browning would make of a commanding position: —

"Fame! Then give me fame a moment! As I gather at a glance
Human glory after glory vivifying yon expanse,
Let me grasp them all together, hold on high and brandish well
Beacon-like above the rapt world ready. . . .
* * * * * * *
Lo, I lift the coruscating marvel — Fame! and, famed, declare
— Learned for the nonce as Gibbon, witty as wit's self Voltaire. . . .
O the sorriest of conclusions to whatever man of sense
Mid the millions stands the unit, takes no flare for evidence!
Yet the millions have their portion, live their calm or troublous day,
Find significance in fireworks: so, by help of mine, they may
Confidently lay to heart and lock in head their life long — this:
'He there with the brand flamboyant, broad o'er night's forlorn abyss,
Crowned by prose and verse; and wielding, with Wit's bauble, Learning's rod. . . .
Well? Why, he at least believed in Soul, was very sure of God!'"

Browning had, too, an intense love for truth : —

> "But truth, truth, that's the gold ! and all the good
> I find in fancy is, it serves to set
> God's inmost glint free, gold which comes up rude
> And rayless from the mine. All fume and fret
> Of artistry beyond this point pursued
> Brings out another sort of burnish : yet
> Always the ingot has its very own
> Value, a sparkle struck from truth alone."

Surely in the life-work of this man there was something above the "fume and fret of artistry" which may amuse us with interesting character sketches, but which can throw little light upon any principle of life or problem of duty.

If, then, Browning had a definite faith, and if he meant to give expression in his poems to great and vital truths, how are we to ascertain what that faith was and how distinguish the essential truth from the mere opinions of his created characters? How, amid the concourse of his men and women, some good, some simply shallow, some grotesque and wicked, — how are we to hear the solemn message which it was his steadfast purpose to communicate to the world and so to "save his soul" from the condemnation merited by the idle and the profane?

For one method, when we meet over and over again the same truth, always enunciated by Browning's best "men and women," looked at on one side by one character, from another point of

view by an altogether different personality, side lights thrown upon it by the very misapprehension of it by shallow or unworthy minds, — here surely we have found the "ingot" which has "a sparkle struck from truth alone"; and the poet's fancy has for us "set God's inmost glint free." Then, for direct self-revealment, we have the "Letters," and a number of poems, such as Prospice," "La Saisiaz," and, most valuable of all, "Christmas Eve and Easter Day."

To begin with, then, Browning was not an agnostic. It was not in his nature to rest content even with such corner-stones of religion as belief in God and in Soul. He "was ever a fighter," and in his battles "marched face forward." He could never have been guilty of the spiritual indolence which results in agnosticism, any more than he could have yielded to the intellectual inertia which "takes refuge in the dictum of an infallible Church." Every man, he maintains, should take the trouble to climb to the mountain-top of an intelligent and definite faith. "Providence," he says ("Letters," Vol. I, p. 220), "might have made the laws of religion as indubitable as those of vitality, and revealed the articles of belief as certainly as that condition, for instance, by which we breathe so many times in a minute to support life. But there is no reward proposed for the feat of breathing, and a great one for that of believing — consequently there must go a great deal more of voluntary effort to this latter

than is implied in the getting absolutely rid of it at once, by adopting the direction of an infallible Church, or private judgment of another — for all our life is some form of religion, and all our actions some belief, and there is but one law, however modified, for the greater and the less."

What then, we may now fairly inquire, was the creed adopted by that strong intellect and indomitable will? The fundamental points of all religion he himself proclaimed in the passage already quoted from "La Saisiaz." He believed, then, in God and in the immortality of the Soul. He hoped, moreover, for that continuity of consciousness between this life and the future state which alone could signify reunion with the beloved. This is evidently set forth in "La Saisiaz," and, more clearly still, in "Prospice."

The foundation being thus laid, let us take first those truths which even the casual reader may find in Browning's poems. Here then we note, in the first place, that he believed in the sovereignty of God and the responsibility of man. That firm and unswerving attention to duty which Christ designated as the "narrow way" is, he holds, what God expects of man, unhampered by any thought for the consequences; while the moral government of the world, the bringing good out of the chaos which confronts us here, is left absolutely to the high and mighty Ruler of the universe.

The "Letters" state these articles of faith plainly

enough. In speaking of a wrong action which he could not prevent, he says (Vol. II, p. 516): "I should absolutely leave it, as not my concern, but God's, nor should blame myself. . . ." The old Psalmist expresses the same joyful confidence, "The Lord reigneth, let the earth rejoice, let the multitude of isles be glad thereof!" In Browning's poems, also, his belief in both of these doctrines of God's sovereignty and man's responsibility receives abundant confirmation.

> "God's in his heaven —
> All's right with the world!" —

sings little Pippa.

> "At worst I have performed my share of the task:
> The rest is God's concern; mine, merely this,
> To know that I have obstinately held
> By my own work." —

so speaks the magnificent failure, Paracelsus.

> "Thus fare my fellows, swallowed up in gloom
> So far as I discern: how far is that?
> God's care be God's!" —

thus the wise Ferishtah. The aged Apostle John

> ". . . went to sleep with one thought that, at least,
> Though the whole earth should lie in wickedness,
> We had the truth, might leave the rest to God."

And Caponsacchi, with his consciousness of duty bravely done: —

> "Count Guido, he who, having forged the lies,
> May wait the work, attend the effect, — I fear

> The sword of Guido ! Let God see to that —
> Hating lies let not her [Pompilia] believe a lie ! "

The same truth is reiterated by the "famous ones of old" who appear as God's soldiers in the epilogue to "Ferishtah's Fancies" : —

> "Each of us heard clang God's 'Come!' and each was coming :
> Soldiers all, to forward-face, not sneaks to lag behind !
> How of the field's fortune ? That concerned our Leader !
> Led, we struck our stroke nor cared for doings left and right :
> Each as on his sole head, failer or succeeder,
> Lay the blame or lit the praise : no care for cowards : fight ! "

Furthermore, Browning extended his belief in man's responsibility to include an acceptance of this life as a period of probation. On this point he is so explicit as to leave no room for misunderstanding. In the "Letters" (Vol. I, p. 220) he writes: "All passive obedience and implicit submission of will and intellect is by far too easy, if well considered, to be the course prescribed by God to Man in this life of probation — for they *evade* probation altogether, though foolish people think otherwise. Chop off your legs, you will never go astray; stifle your reason altogether and you will find it difficult to reason ill. 'It is hard to make these sacrifices!' — not so hard as to lose the reward or incur the penalty of an Eternity to come; 'hard to effect them then, and go through with them' — *not* hard when the leg is to be *cut off*, — that it is rather harder to keep it quiet on a stool, I know very well. The partial indulgence,

the proper exercise of one's faculties, there is the difficulty and problem for solution." And again ("Letters," Vol. II, p. 228), "But I fear *God* and am ready, he knows, to die this moment in taking his part against any piece of injustice and oppression, *so* I aspire to die!"

Milton himself, the king of Puritan poets, had not a more strenuous conception of accountability to God, even in those lines, so familiar and so dear, in which he expresses this fundamental principle of life and conduct by a reference to the Parable of the Talents: —

> "When I consider how my light is spent
> Ere half my days in this dark world and wide,
> And that one talent which is death to hide
> Lodged with me useless, though my soul more bent
> To serve therewith my Maker, and present
> My true account, lest He returning chide —."

The doctrine of probation in this earthly life is repeated over and over again in the poems. The strongest testimony is that of the "great good old Pope": —

> "This life is training and a passage."
> —"R. & B.," Bk. X, l. 1411.

> "Life is probation and the earth no goal
> But starting-point of man."
> — Bk. X, l. 1435.

> "Am I not Pope and presently to die,
> And busied how to render my account?"
> — Bk. I, l. 337.

In "Easter Day," also, this world is represented as a place of probation: —

> "Here the probation was for thee,
> To show thy soul the earthly mixed
> With heavenly, it must choose betwixt."

A corollary to this personal grasp of moral obligation is Browning's vehement assertion of his own individuality. He was not in sympathy with that phase of thought which considers each individual soul as but a drop separated for a brief term from an Infinite Ocean, to find immortality only by a return to its vast and incomprehensible Source. "I am I, as He is He" ("R. & B.," Bk. X, l. 381) is very strong. So is the dying testimony of the Apostle in "A Death in the Desert": —

> "— Man is not God but hath God's end to serve,
> A master to obey, a course to take,
> Somewhat to cast off, somewhat to become."

But his clearest and most comprehensive statement of this truth is in "Christmas Eve": —

> "God's all, man's nought:
> But also, God, whose pleasure brought
> Man into being, stands away
> As it were a handbreadth off, to give
> Room for the newly-made to live,
> And look at him from a place apart,
> And use his gifts of brain and heart,
> Given, indeed, but to keep forever.
> Who speaks of man, then, must not sever
> Man's very element from man,
> Saying, 'But all is God's' — whose plan

Was to create man and then leave him
Able, his own word saith, to grieve him,
But able to glorify him too,
As a mere machine could never do,
That prayed or praised, all unaware
Of its fitness for aught but praise and prayer,
Made perfect as a thing of course."

Other contemporary poets have climbed to the height of this same argument, as when Tennyson sings: —

"That each, who seems a separate whole,
Should move his rounds, and fusing all
The skirts of self again, should fall
Remerging in the general Soul,

"Is faith as vague as all unsweet:
Eternal form shall still divide
The eternal soul from all beside;
And I shall know him when we meet."

And no poet expresses this inspiring faith with stronger emphasis than Sidney Lanier: —

"My Lord is large, my Lord is strong:
Giving, He gave: my me is mine.
How poor, how strange, how wrong,
To dream He wrote the little song
I made to him with love's unforced design!"

The great moral purpose of this individualization of man, according to Browning's philosophy, was the development of character; "I count life just a stuff to try the soul's strength on, educe the man," says Norbert; and Francis Furini elaborates a similar thought: —

> "I must know
> All to be known at any halting-stage
> Of my soul's progress, such as earth, where wage
> War, just for soul's instruction, pain with joy,
> Folly with wisdom, all that works annoy
> With all that quiets and contents."

"Soul's instruction," — what a world of meaning to "the wretched soul bruised with adversity" in this aspect of earthly trial! The words have almost a Pauline ring, and set vibrating in our hearts such texts as "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory," or, "The trial of your faith worketh patience, and patience experience, and experience hope."

Browning's inhabitant of the "Star of my God Rephan," as soon as he began to tire of stagnation and when his "Soul's quietude" was "convulsed into discontent," was promoted from that realm of inert perfection, the "prison-gate" was unbarred, and —

> "A voice said, 'So wouldest thou strive, not rest?
> Burn and not smoulder, win by worth,
> Not rest content with a wealth that's dearth?
> *Thou art past Rephan*, thy place be earth!'"

Pursuing the study of Browning's philosophy, it is clear that he conceived of God as a Person — not as a blind force or principle. Here also he agreed with Tennyson, who held that since "the highest thing we know is human Personality, God must be at least a Person" (Charles F. G. Master-

man's "Tennyson as a Religious Teacher," p. 54). That He is very much more than our finite conception of personality would include, was a truism in Browning's thought. But the God in Whom he trusted was a very real Designer and Governor of the Universe.

The personality of God is so often erroneously supposed by those who reject it to imply the figure of a gigantic old man with a benevolent countenance and hands outstretched in blessing, as in certain paintings of the old masters, that a less daring poet than Browning might hesitate to make use of such strong figures as he employs, lest he should give occasion to the unbeliever to scoff. Browning, however, always chooses the most forcible language that occurs to him, without reference to the good pleasure of his readers. Accordingly he does not scruple to employ that highly figurative speech by which the personality of God was rendered vivid to the childlike faith of the Hebrew. The "eye of God" makes His watchful government very real, and the "finger of God" His minute providential care of His creatures.

The "finger of God" occurs several times in "The Ring and the Book"; in "Francis Furini"; in "Christmas Eve," "As if God's hushing finger grazed him." Striking examples are in "Abt Vogler":—

"But here is the finger of God, a flash of the will that can,
Existent behind all laws, that made them and, lo, they are!"

And in "Bernard de Mandeville": —

> "'No sign' — groaned he —
> 'No stirring of God's finger to denote
> He wills that right should have supremacy
> On earth, not wrong!'"

And, finally, in the "Letters" (Vol. I, p. 133), the same form of speech expresses the writer's faith, ". . . and the rest is with God — whose finger I see every minute of my life."

In this connection may be noted the poet's confidence in God's providential direction of our most trivial actions, which he figures as the hand of God in the introduction to "The Ring and the Book": —

> "I found this book,
> Gave a *lira* for it, eightpence English just,
> (Mark the predestination!) when a Hand
> Always above my shoulder, pushed me once,
> One day still fierce 'mid many a day struck calm,
> Across a Square in Florence," etc.

The passage from "Christmas Eve," already cited to prove Browning's belief in man's individuality (p. 51), furnishes equally strong evidence of his faith in the personality of God. The two truths, in fact, are complementary one of the other, and this complementary character is embodied by Browning in one line, "I am I, as He is He" ("R. & B.," Bk. X, l. 380).

But now the disciples of Browning must "dive by the spirit-sense" deeper still, and bring up, if

possible, the pearl of great price which was the best of his faith. Did he see God "in the face of Jesus Christ"? Here has been the battle-ground of his critics. Is his exalted presentation of Christ as the Divine Saviour altogether dramatic, or does the fire of faith and worship flame up from his own spiritual consciousness? My purpose is to seek a solution from his own written word, independently of what has been thought by other interpreters.

An excellent foundation for the answer to this inquiry is in one of his letters. His confession of faith is called forth by E. B. B., who writes of her own religious views (Vol. II, p. 427): "The truth, as God sees it, must be something so different from these opinions about truth — these systems which fit different classes of men like their coats, and wear brown at the elbows always! I believe in what is divine and floats at highest, in all these different theologies — and because the really Divine draws together souls, and tends so to a unity, I could pray anywhere and with all sorts of worshippers, from the Sistine Chapel to Mr. Fox's, those kneeling and those standing. Wherever you go, in all religious societies, there is a little to revolt, and a good deal to bear with — but it is not otherwise in the world without; and, *within*, you are especially reminded that God has to be more patient than yourself after all. Still you go quickest there, where your sympathies are least ruffled

and disturbed — and I like, beyond comparison best, the simplicity of the dissenters, the unwritten prayer, the sacraments administered quietly and without charlatanism! and the principle of the church as they hold it, I hold it too, — quite apart from state-necessities, pure from the law. . . . Public and social prayer is right and desirable — and I would prefer, as a matter of custom, to pray in one of those chapels, where the minister is simple-minded and not controversial — certainly would prefer it. Not exactly in the Socinian chapels nor yet in Mr. Fox's, — not by preference. The Unitarians seem to me to throw over what is most beautiful in the Christian Doctrine; but the Formalists, on the other side, stir up a dust, in which it appears excusable not to see. When the veil of the body falls, how we shall look into each other's faces astonished, — after one glance at God's!" So writes his lady, declaring her acceptance of what the Unitarians deny, her choice of simplicity of worship, her dislike and disapproval of the controversies of the sects.

In his answer (Vol. II, p. 434) all the stronger for the reserve resulting, as he intimates, from his "strong conviction" which does away with "the need of earnestness in assertion or proof," — he agrees very simply with all that she has professed: "Dearest, I know your very meaning, in what you said of religion, and responded to it with my whole soul — what you express now is for us both . . .

those are my own feelings, my convictions beside — instinct confirmed by reason. Look at that injunction to 'love God with all the heart and soul and strength' — and then imagine yourself bidding any faculty, that arises toward the love of him, be still! If in a meeting-house, with the blank white walls, and a simple doctrinal exposition, — all the senses should turn (from where they lie neglected) to all that sunshine in the Sistine with its music and painting, which would lift them at once to Heaven — why should you not go forth? — to return just as quickly, when they are nourished into a luxuriance that extinguishes, what is called, Reason's pale wavering light, lamp or whatever it is — for I have got into a confusion with thinking of our convolvuluses that climb and tangle round the rose-trees — which might be lamps or tapers. See the levity! No — this sort of levity only exists because of the strong conviction, I do believe! There seems no longer need of earnestness in assertion, or proof, . . . so it runs lightly over, like foam on the top of a wave." It was not in this man, not even in the side of him he "keeps to show a woman when he loves her," thus to set the stamp of his approval upon any statement which he could not truly indorse; and, upon occasion, he was ready enough to argue with this lady and to stand up stoutly for his own opinions and principles.

This extract from his letter is interesting in

another respect — from an altogether different point of view. Browning, it will be remembered, had long purposed writing a poem which he intended to be the crowning effort of his life, and in which he would for once drop the dramatic form. "But I never have begun even, what I hope I was born to begin and end — 'R. B., a poem.'" So he writes to E. B. B. (Vol. I, p. 17) and again in his next letter: ". . . I will do as you bid me, and — say first I have some Romances and Lyrics, all dramatic, to dispatch, and *then*, I shall stoop of a sudden under and out of this dancing ring of men and women hand in hand, and stand still awhile, should my eyes dazzle, and, when that's over, they will be gone and you will be there, *pas vrai?* For, as I think I told you, I always shiver involuntarily when I look — no, glance — at this First Poem of mine to be. '*Now*,' I call it, what, upon my soul, — for a solemn matter it is, — what is to be done *now*, believed *now*, so far as it has been revealed to me — solemn words truly — and to find myself writing them to any one else!"

Now, if anything were needed beyond the internal evidence of the poem itself, to prove that "Christmas Eve" is indeed this "R. B. Poem" in which Browning intended to speak out plainly his own individual faith, — "the truth of God as revealed to me," to use his own words — if further proof were needed, I say, we have it in the declaration of his faith above quoted. It is the first

rough sketch of a great artist, a few masterly strokes foreshowing the great picture. The meeting-house with its blank whitewashed walls and doctrinal sermon, the senses turning to "all that sunshine in the Sistine," "Reason's pale, wavering light," and, for the dominant tone, glorifying all, the devotion of every faculty to the love of God — every line of this free-hand drawing is reproduced in "Christmas Eve," filled in and colored with the care which genius devotes to its masterpiece.

We may, therefore, go back to that poem with greater confidence, hoping to find there the revelation of Browning's deepest convictions. What we do find primarily is a glorious vision of the Divine Christ. The rugged, unlovely lines in the beginning are but a background for that sublime apparition. Verily, it is Browning himself who speaks. Who can doubt that the awe, the love, the worship wells up from the innermost soul of the author? Thrilled by the ineffable beauty of the night, alone on the hillside, worshipping, yet self-conscious withal, he sees the Heavenly Vision.

> "All at once I looked up with terror.
> He was there.
> He himself with his human air.
> On that narrow pathway, just before.
> I saw the back of him, no more —
> He had left the chapel, then, as I.
> I forgot all about the sky.

No face: only the sight
Of a sweepy garment, vast and white,
With a hem that I could recognize."

Then, as the "sweet and awful" Presence seems passing him by, the simple prayer bursts from his heart — the prayer of contrite faith and love and humility, the appeal of conscious weakness and ignorance to the Source of strength and wisdom.

"Less or more,
I suppose that I spoke thus.
When, — have mercy, Lord, on us!
The whole face turned upon me full.
And I spread myself beneath it,
As when the bleacher spreads, to seethe it
In the cleansing sun, his wool, —
Steeps in the flood of noontide whiteness
Some defiled, discoloured web —
So lay I, saturate with brightness."

Even so St. Paul "fell to the earth" when "suddenly there shined round about him a light from heaven," and he "heard a voice saying unto him, Saul, Saul!"

Love is the key-note of the poem. The hold of that sweeping garment's hem is not lost until the moment when a self-satisfied indifference drives out the true spirit of love. Christ has entered the bare and prosaic chapel; has appeared in the open air to the solitary worshipper in the moonlight, "glutted" with "the too-much glory"; has entered the "miraculous dome" of St. Peter's at Rome, where incense and organ and taper-fires

give expression to the love of the kneeling multitude; has not despised even the "dust and ashes of the pearl of price" left on the gentle Professor's lecture-table, — yet, when his worshipper presumes on all this condescension, and settles down to a lazy tolerance — behold, the garment's hem is lost!

> "I looked, and far there, ever fleeting
> Far, far away, the receding gesture,
> And looming of the lessening vesture! —
> Swept forward from my stupid hand,
> While I watched my foolish heart expand
> In the lazy glow of benevolence,
> O'er the various modes of man's belief."

And the follower of Christ comes back from the music of the spheres to the C major of every-day life:

> "Needs must there be one way, our chief
> Best way of worship: let me strive
> To find it."

And, the lesson learned, he says: —

> "I then, in ignorance and weakness,
> Taking God's help, have attained to think
> My heart does best to receive in meekness
> That mode of worship, as most to his mind,
> Where earthly aids being cast behind,
> His All in All appears serene
> With the thinnest human veil between,
> Letting the mystic lamps, the seven,
> The many motions of his spirit,
> Pass, as they list, to earth from heaven."

So much, then, we may glean of Browning's belief from "Christmas Eve," — that Christ is the

Divine Saviour, and that He will reveal Himself in response to love and faith under any outward form whatsoever; that, nevertheless, his worshipper is not at liberty to "fuse the respective creeds" of "saint, savage, sage" into one, "before the general Father's throne"; but must, "taking God's help," choose for himself what is for him the "one chief best way of worship."

It has been said that, while "Christmas Eve" is Christian, "Easter Day" is agnostic; but such an interpretation is not borne out by a careful study of the poem itself.

"Easter Day" begins with a dialogue between the comfortable, easy-going Christian and the Christian in whose soul the fire of profound and solemn conviction has burned away all pretence, all self-conceit, and who has had glimpses of a "light that never was on sea or land" and proven himself not disobedient to the Heavenly Vision. It would seem that Browning means the two speakers to represent his own two selves, and that the argument takes place in his own inner consciousness — a process with which every thoughtful man is familiar.

In support of this theory, it may be remarked that Browning's own sentiments, as expressed in the "Letters," are repeated by both the parties to the dialogue. This will be evident from a comparison of the two following extracts from "Easter Day" with a passage from the "Letters"

(Vol. I, p. 220), which has already been quoted, in another connection (see p. 49). The views which are consecutively expressed as Browning's own in the "Letters" are repeated in "Easter Day" partly by the *ego* of the dialogue and partly by the *tu*.

> ". . . and cannot I compute,
> Weigh loss and gain together, suit
> My actions to the balance drawn,
> And give my body to be sawn
> Asunder, hacked in pieces, tied
> To horses, stoned, burned, crucified,
> Like any martyr of the list?
> How gladly! — if I make acquist,
> Through the brief minute's fierce annoy,
> Of God's eternity of joy."

So speaks the *tu;* and again the *ego:* —

> "'Renounce the world!' — Ah, were it done
> By merely cutting one by one
> Your limbs off, with your wise head last,
> How easy were it!"

As for the trend of the poem, I am at a loss to see how it could have been made more thoroughly Christian than it is. That every sermon preached in a Christian pulpit might embody so much of gospel truth is devoutly to be wished. Indeed, the difficulty is to make extracts; for, to do the subject justice, the citation should include the whole poem. Here is the central truth of Christianity: —

> "— you indeed opine
> That the Eternal and Divine

Did, eighteen centuries ago,
In very truth. . . . Enough ! you know
The all-stupendous tale, — that Birth,
That Life, that Death! And all, the earth
Shuddered at, — all, the heavens grew black
Rather than see; all, nature's rack
And throe at dissolution's brink
Attested, — all took place, you think,
Only to give our joys a zest,
And prove our sorrows for the best ?
We differ then!"

Next follows the bearing of this great truth upon life and conduct: —

"I certainly could understand
(If fancies were the thing in hand)
How God might save, at that day's price,
The impure in their impurities,
Give license formal and complete
To choose the fair and pick the sweet.
But there be certain words, broad, plain,
Uttered again and yet again,
Hard to mistake or overgloss —
Announcing this world's gain for loss,
And bidding us reject the same:
The whole world lieth (they proclaim)
In wickedness, — come out of it!"

These lines suggest Rom. 6:1, "Shall we continue in sin that grace may abound? God forbid." But equally applicable are the many other texts in the Bible which condemn all tampering with self-indulgence or sin.

That "solemn, strange, and dreadful" vision of the Last Judgment, and of its significance to the

individual man, embodies fully the Christian conception of the naked soul, alone with its Maker, time ended, probation closed, and the awful sentence pronounced, "*Thou art judged forevermore!*" In every point the poet has adhered to the Scriptural idea.

First, as in the New Testament, so in this poem, the sentence of condemnation is pronounced upon the soul which has rejected the freely proffered love of Christ.

> "I fell prone, letting Him expend
> His wrath, while thus the inflicting voice
> Smote me. 'Is this thy final choice?
> Love is the best?' 'Tis somewhat late!
> And all thou dost enumerate
> Of power and beauty in the world,
> The mightiness of love was curled
> Inextricably round about.
> Love lay within it and without,
> To clasp thee, — but in vain! Thy soul
> Still shrunk from Him who made the whole,
> Still set deliberate aside
> His love!"

Furthermore, the retribution is declared to consist in the permanence of evil character — a conception of future punishment which is accurately Scriptural.

> "The austere voice returned, —
> 'So soon made happy? Hadst thou learned
> What God accounteth happiness,
> Thou wouldst not find it hard to guess
> What hell may be His punishment

For those who doubt if God invent
Better than they. Let such men rest
Content with what they judged the best.
Let the unjust usurp at will:
The filthy shall be filthy still:
Miser, there waits the gold for thee!
Hater, indulge thine enmity!
And thou, whose heaven self-ordained
Was to enjoy earth unrestrained,
Do it!"

So, in Rev. 22:11, 12, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

Finally, the Judge is Christ Himself, He who said, "For the Father judgeth no man, but hath committed all judgment unto the Son" (John 5:22). In awful majesty he stands, —

"One magnific pall
Mantled in massive fold and fall
His head, and coiled in snaky swathes
About His feet: . . .
* * * * * *
A gesture told the mood within —
That wrapped right hand which based the chin,
That intense meditation fixed
On His procedure, — pity mixed
With the fulfilment of decree."

The poet himself speaks of an apparent diver-

gence of his vision from the Scriptural prophecies of the Last Judgment: —

> "— And where had place the great white throne ?
> The rising of the quick and dead ?
> Where stood they, small and great ? Who read
> The sentence from the opened book ?"

The allusion is obviously to Rev. 20: 11, 12: "And I saw a great white throne, and him that sat on it. . . . And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books."

The language here employed by St. John is evidently of that highly figurative type so common in Oriental tongues; and the imagery by which the seer of Patmos depicted the universal character of the judgment would have been manifestly inappropriate and inadequate to express the significance of that judgment to the individual soul. One of the most impressive features of Browning's vision is the utter loneliness of the soul in the hour of judgment. The man was alone with God. He "heard no noise, whatever was." He was face to face —

> "With absolute omnipotence,
> Able its judgments to dispense
> To the whole race, as every one
> Were its sole object."

When he recovers from the first shock of doom, shakes off his horror, and has time to wonder —

"Is Judgment past for me alone ?
— And where had place the great white throne ? " etc.

the Divine Judge himself makes answer : —

> "*All is come to pass.*
> Such shows are over for each soul
> They had respect to. In the roll
> Of Judgment which convinced mankind
> Of sin, stood many, bold and blind,
> Terror must burn the truth into :
> Their fate for them ! "

Thus what, at first glance, seems to be a discrepancy between Browning's conception of the Judgment and that of the inspired writers becomes the strongest proof of substantial harmony. For Browning himself has shown that the deviation arises from the subordination of outward form to the expression of essential truth.

The climax of " Easter Day " is reached in those wonderful four lines of Stanza XXXII, where the Christ reveals himself to the soul, through his " dread disguise."

> Then did the form expand, expand —
> I knew Him through the dread disguise
> As the whole God within His eyes
> Embraced me."

A great blank of silence and mystery falls upon us who read as well as upon the prostrate and awe-struck dreamer. With him we awake in the next stanza, in the gray dawn of an earthly light ; with

him we have learned something of unspeakable things which it is hardly lawful for man to utter; and henceforth we, too, know "how hard it is to be a Christian."

The Vision was not all a dream. The man comes back to life shorn of all self-confidence; and henceforth to him the allurements of sensuous delights are like a "fiend in angel's shape." Hope is clouded with a holy fear.

> "But Easter Day breaks! But
> Christ rises! Mercy every way
> Is infinite,—and who can say?"

These last three words, "Who can say?" have been hailed as the language of an agnostic and not of a believer in Christ. But to make them capable of this construction they must be wrested from their context. They express a question indeed — the great question open to every mortal upon whom the gate of probation has not been closed. The poet represents himself as awakening from a vision in which he was "judged forevermore." Did he imagine himself condemned for lack of intellectual assent to the historical postulates of Christianity — a want of that faith which St. James attributes to the trembling devils? By no means. The awful sentence was pronounced because, with knowledge of heaven, he had chosen earth — that is to say because he had fallen short, not in intellectual belief, but in that aspiration for

heavenly things which is the only test of "faith unto salvation."

> "This world,
> This finite life, thou hast preferred,
> In disbelief of God's plain word,
> To heaven and to infinity."

That any real ground existed for an apprehension on Browning's part that his actions and desires might, when weighed in the balance, be found wanting, no one who knows the story of his upright life, and sees the pure, God-fearing sincerity that pervades his poems and his letters, will ever for one moment believe; but the poet's doubt partook of the nature of that humble self-distrust which flows from consciousness of sin, and which occasionally overtakes any reflective Christian. After all, the words "who can say?" appear but the expression of a joyful sense that the vision was only a vision — not a judgment. Those, therefore, who assert Browning to have been an agnostic, must go farther than the last three words of Easter Day for a proof-text in support of their position.

Bearing further upon Browning's answer to "What think ye of Christ?" one clear argument appears in different forms in several of his most profound and beautiful poems. Stated plainly in prose, the argument is as follows: In the works of God I discover infinite knowledge, infinite power — but love? Not infinite love, not even such self-sacrificing love as I know myself, finite as I am,

to be capable of. Here, then, is a great inexplicable gap — a vacuum in the universe. Now there is a transcending tale of the love of God. It exactly fits the chasm and makes the conception of God a perfected whole — a reality. *I believe it! Amen.*

It may be worth while to compare the various forms in which the poet has stated this process of reasoning. The argument is most concisely formulated by the Pope: —

> "Leave the inferior minds and look at man!
> Is he the strong, intelligent and good
> Up to his own conceivable height? Nowise.
> Enough o' the low, — soar the conceivable height,
> Find cause to match the effect in evidence,
> The work i' the world, not man's but God's; leave man!
> Conjecture of the worker by the work:
> Is there strength enough there? — enough: intelligence?
> Ample: but goodness in a like degree?
> Not to the human eye in the present state,
> An isoscele deficient in the base.
> What lacks, then, of perfection fit for God
> But just the instance which this tale supplies
> Of love without a limit? So is strength,
> So is intelligence; let love be so,
> Unlimited in its self-sacrifice,
> Then is the tale true and God shows complete."

In "A Death in the Desert," the same method of proof assumes its most accurately logical form. The argument as there stated by the Apostle John constitutes a *reductio ad absurdum*. The thought is that if God be conceded to have the attribute of might without love, then is man the superior of God, and is in himself the —

"'First, last, and best of things.'
Man takes that title now if he believes
Might can exist with neither will nor love,
In God's case — what he names now Nature's Law —
While in himself he recognizes love
No less than might and will:
* * * * * *
Thus, man proves best and highest — God, in fine."

In conclusion, the Apostle makes effective use of the faculty known as the "scientific imagination," by which, a reasonable hypothesis having been conceived, and this "working hypothesis" having been found to explain all the existing facts, a strong presumption of its truth is established.

"I say, the acknowledgment of God in Christ
Accepted by thy reason, solves for thee
All questions in the earth and out of it,
And has so far advanced thee to be wise."

The argument is repeated in "Christmas Eve," though here it is brought to bear on the immortality of the soul: —

"My soul brought all to a single test —
That he, the Eternal First and Last,
Who, in his power, had so surpassed
All man conceives of what is might, —
Whose wisdom too, showed infinite,
— Would prove as infinitely good."

In less logical sequence, as if the spiritual side were the more heavily weighted, it recurs in "Easter Day": —

"Remembering every moment Who
Beside creating thee unto
These ends, and these for thee, was said
To undergo death in thy stead
In flesh like thine: so ran the tale.
What doubt in thee could countervail
Belief in it? Upon the ground
'That in the story had been found
Too much love! How could God love so?'"

Karshish recognizes how perfectly the love of God in Christ fills the void in man's heart, while he dares not believe in it: —

"The very God! think, Abib; dost thou think?
So, the All-Great were the All-Loving too —
So, through the thunder comes a human voice
Saying, 'O heart I made, a heart beats here!
Face, my hands fashioned, see it in myself!
Thou hast no power nor mayest conceive of mine,
But love I gave thee, with myself to love
And thou must love me who have died for thee!"

The wise and learned Ferishtah touches the subject wistfully: —

"What if such a tracing were?
If some strange story stood, — whate'er its worth, —
That the immensely yearned-for, once befell,
The sun was flesh once? — (keep the figure!)"

And in "Saul" the charm of eloquence, the witchery of matchless poetic form, the insight of faith, the thrill of genius — all flame up from the hidden fires of the poet's innermost being to throw a convincing light upon this transcendent truth. Though

the passage is so familiar to all Browning scholars, it is necessary in this connection to quote it in full: —

"I report, as a man may of God's work — all's love, yet all's law.
Now I lay down the judgeship he lent me. Each faculty tasked
To perceive him, has gained an abyss, where a dewdrop was asked.
Have I knowledge? confounded it shrivels at Wisdom laid bare.
Have I forethought? how purblind, how blank, to the Infinite Care!
Do I task any faculty highest to image success?
I but open my eyes, — and perfection, no more and no less,
In the kind I imagined, full-fronts me, and God is seen God
In the star, in the stone, in the flesh, in the soul and the clod.
And thus looking within and around me, I ever renew
(With that stoop of the soul which in bending upraises it too)
The submission of man's nothing-perfect to God's all-complete,
As by each new obéisance in spirit, I climb to his feet.
Yet with all this abounding experience, this deity known,
I shall dare to discover some province, some gift of my own.
There's a faculty pleasant to exercise, hard to hood-wink,
I am fain to keep still in abeyance, (I laugh as I think)
Lest, insisting to claim and parade in it, wot ye, I worst
E'en the Giver in one gift. — Behold I could love if I durst!
But I sink the pretension as fearing a man may o'ertake
God's own speed in the one way of love: I abstain for love's sake.

— What, my soul ? see thus far and no farther ? when doors
great and small,
Nine-and-ninety flew ope at our touch, should the hundredth
appal ?
In the least things have faith, yet distrust in the greatest of
all ?
Do I find love so full in my nature, God's ultimate gift,
That I doubt his own love can compete with it ? Here,
the parts shift ?
Here, the creature surpass the Creator, — the end, what
Began ?
Would I fain in my impotent yearning do all for this man,
And dare doubt He alone shall not help him, who yet alone
can ?
Would it ever have entered my mind, the bare will, much
less power,
To bestow on this Saul what I sang of, the marvellous dower
Of the life he was gifted and filled with ? to make such a
soul,
Such a body, and then such an earth for insphering the
whole ?
And doth it not enter my mind (as my warm tears attest)
These good things being given, to go on, and give one
more, the best ?
Ay, to save and redeem and restore him, maintain at the
height
This perfection, — succeed with life's dayspring, death's
minute of night ?
Interpose at the difficult minute, snatch Saul the mistake,
Saul the failure, the ruin he seems now, — and bid him awake
From the dream, the probation, the prelude, to find himself
set
Clear and safe in new light and new life, — a new harmony
yet
To be run, and continued, and ended — who knows? or
endure!

The man taught enough by life's dream, of the rest to make sure;
By the pain-throb, triumphantly winning intensified bliss,
And the next world's reward and repose, by the struggles in this.
I believe it! 'Tis thou, God, that givest, 'tis I who receive:
In the first is the last, in thy will is my power to believe.
All's one gift: thou canst grant it moreover as prompt to my prayer
As I breathe out this breath, as I open these arms to the air."

No wonder that as the little lad, God's chosen one, found his way home in the night he felt, —

"There were witnesses, cohorts about me, to left and to right,
Angels, powers, the unuttered, unseen, the alive, the aware."

Browning has, through the prophetic eyes of his St. John, in "A Death in the Desert," anticipated the great objection to the validity of his oft-repeated argument for the divinity of Christ; and he has answered it at length in the same poem. The objection is that, because the love of God as manifest in Christ is "immensely yearned for," it does not therefore follow that it is eternally true, but that it is more probably a "projection from the mind of man." The answer is, as given above, that an hypothetical proposition which "solves all questions in the earth and out of it" must be true. Then the dying Apostle proceeds to elaborate the thought, and, although, for a clear grasp of his rebuttal, a thoughtful reading of the whole poem is essential, the following passage may prove suggestive: —

"And when man questioned, 'What if there be love
Behind the will and might, as real as they?'—
He needed satisfaction God could give
And did give, as ye have the written word:
But when, beholding that love everywhere,
He reasons, 'Since such love is everywhere
And since ourselves can love and would be loved,
We ourselves make the love, and Christ was not,'—
How shall ye help this man who knows himself,
That he must love and would be loved again,
Yet, owning his own love that proveth Christ,
Rejecteth Christ through very need of Him?
The lamp o'erswims with oil, the stomach flags
Loaded with nurture, and that man's soul dies."

The evidence of Browning's acceptance of Christ as the Divine Saviour receives confirmation from the fact that disbelief in Christianity is not in a single case expressed by his best characters. Each one of these, according to his light, accepts the divinity of Christ, or, when not sufficiently instructed to accept it, acknowledges its power. The utterance of these characters is, of course, in a sense dramatic; but their sentiments, it must be borne in mind, are imputed to them by the poet. It is, after all, Browning himself who looks at the great central truth of Christianity from the point of view of each character; and always, from every side, Christ is set forth, not merely as a great prophet and exemplar, but as the divine Son of God.

Where the action is dramatic in the ordinary sense, as in Browning's plays, almost nothing is

said about Christianity either for or against; but, in the monologues, not one really admirable character is an agnostic. That class is represented by his inferior personages — Bishop Blougram, the highest type, and the scale running down to Sludge the Medium and Guido the bloody villain. What an array of noble characters pay tribute to Christ — Karshish, Ferishtah, Pompilia, Caponsacchi, the Pope, David, the Apostle John! And in "Christmas Eve" and "Easter Day," Browning himself falls into line with "the great and good of all ages!"

Nevertheless, when all is said, Browning's argument will not appeal to all his readers as conclusive proof. It is not after the strictest method of inductive reasoning. Verily God is not in the great and strong wind, nor in the earthquake, nor in the fire, but in the still small voice. He is not to be found by the hammer of the geologist or revealed by the Roentgen rays. Wireless telegraphy cannot convey His message to the human soul; but here, after all, is the method which best symbolizes His presence. Into the heart that is attuned for Him, His Word enters and there abides; but the human soul that is in discord with His holy nature is unable to receive and comprehend His good tidings of great joy.

All students of Browning have not thus interpreted his poems. Doubtless the charge will be made by some, "As is your sort of mind, so is

your sort of search." Such, however, seems to me from a careful study — a "dive by the spirit-sense" into the profound reservoir of Browning's writings — the faith by which he lived his noble life, "loving one woman only," doing justly, and walking humbly with his God.

For those of his admirers who cannot accept this pearl of price as genuine — here are at all events the Biblical quotations and allusions. Without controversy, Browning loved the Bible and read it and breathed inspiration from it. Take out of his strongest poems the draughts which he drew from this "well of salvation," and what would be left? Let those who walk with greater confidence along a path trodden smooth by the feet of genius take notice that a great man, a poet, a philosopher, has passed this way.

PART II

In the following extracts from "The Ring and the Book" and from the Bible, the words of Browning and the corresponding Scriptural passages have been given fully, in order that the comparison may be readily made. The compiler, in arranging them, has followed the order of the books and chapters of the Bible. For the purposes of reference, however, and to promote the convenience of Browning readers, a table has been subjoined, in which the order of Browning's own text has been followed; and, in this table, where the lines of Browning referred to are not followed by a Biblical reference, it is to be understood that the allusions are of that general or indefinite character, *e.g.* in the use of such expressions as "hell," "the devil," "heaven," "angels," etc., mentioned in the preliminary essay.

For the proper understanding of Browning it is obviously necessary to know from whose lips, of his *dramatis personæ*, the various passages are supposed to proceed. Accordingly, every passage is accompanied with an indication of the name of

the imagined speaker. The following abbreviations have been employed for this purpose: —

R. and B.	The Ring and the Book.
H. R.	Half Rome.
O. H.	Other Half.
T. Q.	Tertium Quid.
G.	Guido.
C.	Caponsacchi.
Pom.	Pompilia.
Dom. H.	Dominus Hyacinthus de Archangelis.
Bot.	Juris Doctor Johannes Baptista Bottinius.
Pope	The Pope.
B. and R.	The Book and the Ring.

SCRIPTURAL QUOTATIONS AND ALLUSIONS IN "THE RING AND THE BOOK"

GENESIS

In the beginning God made heaven and earth.
— Bk. I, l. 709. R. and B.

In the beginning God created the heaven and the earth.
— Gen. 1 : 1.

One wave of the hand of God amid the worlds
Bid vapor vanish, darkness flee away.
— Bk. XII, l. 588. B. and R.

And darkness was upon the face of the deep . . . And God said, Let there be light: and there was light. — Gen. 1 : 2, 3.

. . . you were a man, and more,
Lord of created things. — Bk. XI, l. 2250. G.

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. — Gen. 1 : 26.

"That which was glory in the Mother of God
Had been, for instance, damnable in Eve

Created to be mother of mankind.
Had Eve, in answer to her Maker's speech
'Be fruitful, multiply, replenish earth' —
Pouted 'But I choose rather to remain
Single' — why, she had spared herself forthwith
Further probation by the apple and snake,
Being pushed straight out of Paradise."
— Bk. VII, l. 758. Pom.

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, . . . And the Lord commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. . . . And the serpent said unto the woman, Ye shall not surely die.
— Gen. 1: 28; 2: 16–17; 3: 4.

"So has he exceeded man's due share
In man's fit license, wrung by Adam's fall,
To sin and yet not surely die." — Bk. X, l. 180. Pope.

But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. — Gen. 2: 17. (See also Gen. 3: 4, And the serpent said unto the woman, Ye shall not surely die.)

His wife, the woman fashioned for his help,
Flesh of his flesh, bone of his bone.
— Bk. XI, l. 1303. G.

And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him. . . . And

Adam said, This is now bone of my bones and flesh of my flesh: she shall be called Woman, because she was taken out of Man. — Gen. 2 : 18, 23.

. . . every beast
O' the field was wont to break that fountain-fence.
— Bk. VII, l. 867. Pom.

And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field. — Gen. 2 : 20. (This is the first of twenty times that the expression "beast of the field" occurs in the Bible.)

Father and mother shall the woman leave,
Cleave to the husband, be it for weal or woe.
— Bk. V, l. 581. G.

Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.
— Gen. 2 : 24.

"Let us become one flesh, being one soul!"
— Bk. VII, l. 778. Pom.

Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.
— Gen. 2 : 24. (See also Matt. 19 : 5 and Eph. 5 : 31.)

But then this is the wife's — Pompilia's tale —
Eve's . . . no, not Eve's, since Eve, to speak the truth,
Was hardly fallen (our candour might pronounce)
When simply saying in her own defence,
"The serpent tempted me and I did eat."
So much of paradisal nature, Eve's!
Her daughters ever since prefer to urge

"Adam so starved me I was fain accept
The apple any serpent pushed my way."
— Bk. IV, l. 851. T. Q.

Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? . . . And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. — Gen. 3 : 1, 13.

Adam-like, Pietro sighed and said no more:
Eve saw the apple was fair and good to taste,
So plucked it, having asked the snake advice.
— Bk. III, l. 169. O. H.

And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. — Gen. 3 : 2–6.

The gallant, Caponsacchi, Lucifer
I' the garden where Pompilia, Eve-like, lured
Her Adam Guido to his fault and fall.
— Bk. II, l. 167. H. R.

She took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.
— Gen. 3 : 6. (See also Isa. 14 : 12.)

The sun shines as he shone at Adam's fall.
— Bk. VII, l. 791. Pom.

She took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. — Gen. 3 : 6.

In early days of Eve-like innocence
That plucked no apple from the knowledge-tree,
Yet, at the Serpent's word, Eve plucks and eats
And knows. — Bk. IX, l. 449. Bot.

She took of the fruit thereof, and did eat, and gave also unto her husband with her: and he did eat. And the eyes of them both were opened, and they knew that they were naked . . . and Adam and his wife hid themselves from the presence of the Lord God. — Gen. 3 : 6–8.

. . . lest Eve's rule decline
Over this Adam of hers. — Bk. II, l. 253. H. R.

And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. — Gen. 3 : 12.

Violante sobbed the sobs and prayed the prayers,
And said the serpent tempted so she fell.
— Bk. III, l. 470. O. H.

And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. — Gen. 3 : 13.

The God's-gift to mankind, impulse to quench
The antagonistic spark of hell and tread
Satan and all his malice into dust.
— Bk. V, l. 1575. G.

And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. — Gen. 3 : 15.

There will they lie in ambush, heads alert,
Kith, kin and Count mustered to bite my heel.
No mother nor brother viper of the brood
Shall scuttle off without the instinctive bruise!
— Bk. VI, l. 687. C.

And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. — Gen. 3 : 15.

There she stands in his presence: "Thy desire
Shall be to the husband, o'er thee shall he rule!"
— "Pompilia, who declare that you love God,
You know who said that." — Bk. XI, l. 1306. G.

Unto the woman he [God] said, I will greatly multiply thy sorrow . . . and thy desire shall be to thy husband, and he shall rule over thee. — Gen. 3 : 16.

. . . the barren words
Which, more than any deed, characterize
Man as made subject to a curse.
— Bk. X, l. 349. Pope.

And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. — Gen. 3 : 17.

Obtain the bread clowns earn by sweat of brow.
— Bk. VIII, l. 1611. Dom. H.

In the sweat of thy face shalt thou eat bread.
— Gen. 3 : 19.

. . . this poor child of Eve.
— Bk. IV, l. 185. T. Q.

And Adam called his wife's name Eve; because she was the mother of all living. — Gen. 3 : 20.

One final deluge to surprise the Ark
Cradled and sleeping on its mountain-top:
Their outbreak-signal — what but the dove's coo,
Back with the olive in her bill for news
Sorrow was over? — Bk. X, l. 748. Pope.

And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. . . . And again he sent forth the dove out of the ark. And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth. — Gen. 8 : 4, 10, 11.

And this foul-mouthed friar shall find
His Noah's dove that brought the olive back
Turn into quite the other sooty scout,
The raven, Noah first put forth the ark,
Which never came back, but ate carcasses!
— Bk. XII, l. 726. B. and R.

And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. . . . And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off. — Gen. 8 : 6, 11.

So might those old inhabitants of the ark,
Witnessing haply their dove's safe return,
Pronounce there was no danger, all the while
O' the deluge, to the creature's counterparts,
Aught that beat wing i' the world, was white or soft, —
And that the lark, the thrush, the culver too,
Might equally have traversed air, found earth,
And brought back olive-branch in unharmed bill.
— Bk. XII, l. 474. B. and R.

And he stayed yet other seven days; and again he sent forth the dove out of the ark; And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth.
— Gen. 8 : 10-11.

I shall be left alone with, pushed beneath
Some such apparitional dread orb
As the eye of God, since such an eye there glares.
— Bk. XI, l. 922. G.

Many texts in the Bible refer to the eyes of God as symbolical of his presence; *e.g.*: —

Thou God seest me. — Gen. 16 : 13.

The eyes of the Lord are in every place, beholding the evil and the good. — Prov. 15 : 3.

But the eye of their God was upon the elders of the Jews.
— Ezra 5 : 5.

Taste our time's better things profusely spread
For all who love the level, corn and wine.
— Bk. I, l. 1337. R. and B.

God give thee of the dew of heaven, and of the fatness of the earth, and plenty of corn and wine. — Gen. 27 : 28. (The

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above is the first of the twenty-two times that "corn and wine" are mentioned in conjunction in the Scriptures.)

"Your plan for the divorce is all mistake.
It would hold, now, had you, taking thought to wed
Rachel of the blue eye and golden hair,
Found swarth-skinned Leah cumber couch next day:
But Rachel, blue-eyed golden-haired aright,
Proving to be only Laban's child, not Lot's,
Remains yours all the same for evermore."
— Bk. V, l. 1309. G.

And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel. Leah was tender-eyed; but Rachel was beautiful and well-favored. And Jacob loved Rachel. . . . And it came to pass, that in the morning, behold, it was Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?
— Gen. 29: 16–18, 25.

My reproof is taken away
And blessed shall mankind proclaim me now.
— Bk. IV, l. 196. T. Q.

And she conceived, and bare a son; and said, God hath taken away my reproach. — Gen. 30: 23. (See also Luke 1: 25, 48.)

Innocent were they both from first to last
As male-babe haply laid by female-babe
At church on edge of the baptismal font
Together for a minute, perfect-pure.

Difficult to believe, yet possible,
As witness Joseph, the friend's patron-saint.
— Bk. II, l. 1110. H. R.

The allusion is to the story of Joseph's false accusation by Potiphar's wife in Gen. 39.

"Joseph" would do well to amend his plea:
Undoubtedly — some toying with the wife,
But as for ruffian violence and rape,
Potiphar pressed too much on the other side!
— Bk. VI, l. 1729. C.

And it came to pass when his master [Potiphar] heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled. And Joseph's master took him, and put him into the prison.
— Gen. 39: 19, 20.

Who guaranteed, for better or for worse,
To Pietro and Violante, house and home,
Kith and kin, with the pick of company
And life o' the fat o' the land. — Bk. II, l. 421. H. R.

And take your father, and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. — Gen. 45: 18.

EXODUS

The pavement of the street is holy ground.
Bk. X, l. 670. Pope.

Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. — Ex. 3: 5.

Fancied she saw God's very finger point.*
— Bk. VII, l. 328. Pom.

This is the finger of God. — Ex. 8 : 19.
Tables written with the finger of God. — Ex. 31 : 18. (See also Luke 11 : 20.)

She went first to the best adviser, God —
Whose finger unmistakably was felt
In all this retribution of the past.
— Bk. III, l. 551. O. H.

Then the magicians said unto Pharaoh, This is the finger of God. — Ex. 8 : 19. (See also Ex. 31 : 18 and Luke 11 : 20.)

. . . darkness to be felt.
— Bk. X, l. 1284. Pope.

And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. — Ex. 10 : 21.

Who fancied Francis' manna meant roast quails.
— Bk. V, l. 738. G.

And it came to pass, that at even the quails came up, and covered the camp : and in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, It is manna.
— Ex. 16 : 13, 14.

Of all things in, under and above earth.
— Bk. XI, l. 1799. G.

Of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. — Ex. 20 : 4.

* See p. 54.

Well, thank God you are safe and sound,
Have kept the sixth commandment whether or no
The lady broke the seventh. — Bk. II, l. 1254. H. R.

Thou shalt not kill.
Thou shalt not commit adultery. — Ex. 20 : 13, 14.

A voice beyond the law
Enters my heart, "*Quis est pro Domino?*"
— Bk. V, l. 1549. G.

Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me. — Ex. 32 : 26.
"*Si quis est Dei, jungatur mihi.*" — The Vulgate.

"*Quis pro Domino?*
Who is upon the Lord's side?" asked the Count.
— Bk. X, l. 2100. Pope.

Who is on the Lord's side? — Ex. 32 : 26.

LEVITICUS

"No matter, leprosy has touched our robe
And we unclean must needs be purified."
— Bk. III, l. 1383. O. H.

This is the law of the plague of leprosy, in a garment of woollen or linen, either in the warp, or woof, or anything of skins, to pronounce it clean, or to pronounce it unclean.
— Lev. 13 : 59.

"What they have wrought is mischief nor shall stand,
It is confusion, let it vex no more!"
— Bk. X, l. 76. Pope.

It is confusion. Defile not ye yourselves in any of these things. — Lev. 18 : 23, 24.

Who is it dares impugn the natural law,
Deny God's word "the faithless wife shall die?"
— Bk. II, l. 1478. H. R.

And the man that committeth adultery with another man's wife . . . the adulterer and the adulteress shall surely be put to death. — Lev. 20 : 10.

Under the old dispensation, argue they,
The doom of the adulterous wife was death,
Stoning by Moses' law.
— Bk. VIII, l. 699. Dom. H.

The adulterer and the adulteress shall surely be put to death. — Lev. 20 : 10. (See also Deut. 22 : 21, and John 8 : 4-5.)

Priest, ay and very phœnix of such fowl,
Well-born, of culture, young and vigorous,
Comely too, since precise the precept points —
On the selected levite be there found
Nor mole nor scar nor blemish, lest the mind
Come all uncandid through the thwarting flesh!
— Bk. IX, l. 350. Bot.

No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the Lord.
— Lev. 21 : 21.

. . . the lamp
Stationed for temple-service on this earth.
— Bk. I, l. 737. R. and B.

He shall order the lamps upon the pure candlestick before the Lord continually. — Lev. 24 : 4.

. . . 'twas Jubilee
Pealed in the ear o' the conscience and it woke.
— Bk. III, l. 180. O. H.

Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. — Lev. 25 : 9.

But here too was what Holy Year would help,
Bound to rid sinners of sin vulgar, sin
Abnormal, sin prodigious, up to sin
Impossible and supposed for Jubilee' sake :
— Bk. III, l. 555. O. H.

. . . she got pricked in conscience : Jubilee
Gave her the hint. Our Pope . . .
. . . . . held jubilee —
Short shrift, prompt pardon . . .
— Bk. II, l. 537. H. R.

The Holy Year, celebrated by the Roman Catholic Church, was derived from the Hebrew Year of Jubilee : "And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof : it shall be a jubile unto you." — Lev. 25 : 10.

NUMBERS

Else wert thou found like those old ingrate Jews,
Despite the manna-banquet on the board,

A-longing after melons, cucumbers,
And such like trash of Egypt left behind!
— Bk. VIII, l. 724. Dom. H.

And the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick: But now our soul is dried away: there is nothing at all, besides this manna, before our eyes. — Num. 11: 4–6.

Still, though the earth should swallow him who swears
And me who make the mischief . . .
— Bk. XII, l. 329. B. and R.

And the earth opened her mouth, and swallowed them up [Dathan and Abiram]. — Num. 16: 32.

DEUTERONOMY

With foretaste of the Land of Promise.
— Bk. V, l. 348. G.

And if the Lord thy God enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers, . . .
— Deut. 19: 8. (See also Gen. 12: 7 and Heb. 11: 9).

He never thought the Levite-rule renounced, —
— Bk. V, l. 740. G.

And the priests the sons of Levi shall come near; for them the Lord thy God hath chosen to minister unto him and to bless in the name of the Lord; and by their word shall every controversy and every stroke be tried. — Deut. 21: 5.

The muzzled ox that treadeth out the corn,
— Bk. XI, l. 1469. G.

Thou shalt not muzzle the ox when he treadeth out the corn. — Deut. 25 : 4. (See also 1 Cor. 9 : 9 and 1 Tim. 5 : 18).

. . . I have bared, you bathe my heart —
It grows the stonier for your saving dew!
— Bk. XI, l. 2224. G.

My doctrine shall drop as the rain, my speech shall distil as the dew. — Deut. 32 : 2.

Bestows on her too-parsimonious lord
An infant for the apple of his eye.
— Bk. IX, l. 1318. Bot.

He kept him as the apple of his eye. — Deut. 32 : 10.

And since I am but man, I dare not do
God's work until assured I see with God.
— Bk. II, l. 1412. H. R.

Browning often speaks of God as the One who avenges wrong, in allusion to Deut. 32 : 35, "To me belongeth vengeance and recompence," quoted in Rom. 12 : 19, "For it is written, Vengeance is mine, I will repay, saith the Lord."

Thou . . . didst resist —
Anticipate the office that is mine —
And with his own sword stay the upraised arm,
The endeavour of the wicked, and defend
Him who, — again in my default, — was there
For visible providence. — Bk. X, l. 1081. Pope.

The Pope, as the earthly representative of God's power, would include in his "office" the infliction of vengeance

(Deut. 32 : 35) as well as the representation of "visible providence."

. . . the true instinct of an old good man
Who happens to hate darkness and love light, —
In whom too was the eye that saw, not dim,
The natural force to do the thing he saw,
No wise abated. — Bk. XII, l. 593. B. and R.

And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. — Deut. 34 : 7. (See also John 3 : 20, 21.)

JUDGES

Promptings from heaven and hell, as if the stars
Fought in their courses for a fate to be.
— Bk. X, l. 663. Pope.

They fought from heaven; the stars in their courses fought against Sisera. — Judges 5 : 20.

. . . the wine rejoicing God and man.
— Bk. V, l. 73. G.

And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? — Judges 9 : 13.

Swore he would raze our city, plough the place
And sow it with salt. — Bk. VI, l. 250. C.

And he [Abimelech] took the city, and slew the people that was therein, and beat down the city, and sowed it with salt. — Judges 9 : 45.

That was a firebrand at each fox's tail
Unleashed in a cornfield. — Bk. I, l. 215. R. and B.

And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails. And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives. — Judges 15 : 4, 5.

'Tis love shall beckon, beauty bid to breast,
'Till all the Samson sink into the snare!
— Bk. IX, l. 516. Bot.

And it came to pass, when she pressed him daily with her words, and urged him [Samson], so that his soul was vexed unto death; that he told her all his heart. — Judges 16 : 16, 17.

Let me but seal up eye, sing ear to sleep
Sounder than Samson, — pounce thou on the prize
Shall slip from off my breast, and down couch-side,
And on to floor, and far as my lord's feet —
Where he stands in the shadow with the knife,
Waiting to see what Delilah dares do!
— Bk. XI, l. 2197. G.

And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath showed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand. And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.
— Judges 16 : 18, 19.

Was ever portrait limned so like the life?

* * * * * *

Yes, that of Samson in the Sacred Text
That's not so much the portrait as the man!
Samson in Gaza was the antetype
Of Guido at Rome: observe the Nazarite!
Blinded he was,—an easy thing to bear:
Intrepidly he took imprisonment,
Gyves, stripes and daily labour at the mill:
But when he found himself i' the public place,
Destined to make the common people sport,
Disdain burned up with such an impetus
I' the breast of him that, all the man one fire,
Moriatur, roared he, let my soul's self die,
Anima mea, with the Philistines!
So, pulled down pillar, roof, and death and all,
Multosque plures interfecit, ay
And many more he killed thus, *moriens*,
Dying, *quam vivus*, than in his whole life,
Occiderat, he ever killed before.

—Bk. VIII, l. 637. Dom. H.

He [Samson] told her all his heart, and said unto her, There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb. . . . But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass: and he did grind in the prison house. Howbeit the hair of his head began to grow again after he was shaven. Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our

hand. . . . And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he made them sport: and they set him between the pillars. . . . And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left. And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life. — Judges 16: 17, 21–23, 25, 29–30.

1 SAMUEL

. . . and Priests
No longer men of Belial. — Bk. V, l. 2044. G.

Now the sons of Eli were sons of Belial; they knew not the Lord. — 1 Sam. 2: 12. This man of Belial. — 1 Sam. 25: 25.

Was not the son of Jesse ruddy, sleek,
Pleasant to look on, pleasant every way?
Since well he smote the harp and sweetly sang,
And danced till Abigail came out to see,
And seeing smiled and smiling ministered
The raisin-cluster and the cake of figs,
With ready meal refreshed the gifted youth,
Till Nabal, who was absent shearing sheep,
Felt heart sink, took to bed . . . . . .
And died. — Bk. IX, l. 356. Bot.

Now he was ruddy, and withal of a beautiful countenance, and goodly to look at. — 1 Sam. 16: 12.

Behold, I have seen a son of Jesse, the Beth-lehemite, that is cunning in playing, and a mighty valiant man, and a

man of war, and prudent in matters, and a comely person, and the Lord is with him. — 1 Sam. 16 : 18.

Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, with five measures of parched corn, and an hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses. And she said to her servants, Go on before me. . . . And when Abigail saw David, she hasted, and lighted off the ass, and fell before David on her face. . . . But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became as a stone. And it came to pass about ten days after, that the Lord smote Nabal, that he died. — 1 Sam. 25 : 18, 19, 23, 37.

"Give me the man" I say with him of Gath,
"That we may fight together!"
— Bk. IX, l. 597. Bot.

And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together. — 1 Sam. 17 : 10.

2 SAMUEL

Sustainers of society! — perchance
A trifle over-hasty with the hand
To hold her tottering ark, had tumbled else.
— Bk. I, l. 193. R. and B.

And when they came to Nachon's threshing-floor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. And the anger of the Lord was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God. — 2 Sam. 6 : 6, 7.

"So a fool
Once touched the ark, — poor Uzzah that I am!"
— Bk. IV, l. 833. T. Q.

Uzzah put forth his hand to the ark of God, and took hold of it. — 2 Sam. 6 : 6.

Who was it dared lay hand upon the ark
His betters saw fall nor put finger forth?
— Bk. X, l. 1482. Pope.

Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. And the anger of the Lord was kindled against Uzzah. — 2 Sam. 6 : 6, 7.

This was the froward child, "the restif lamb
Used to be cherished in his breast," he groaned —
"Eat from his hand and drink from out his cup."
— Bk. III, l. 1300. O. H.

But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up; and it grew up together with him and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom.
— 2 Sam. 12 : 3.

Had but Pompilia's self, the tender thing
Who once was good and pure, was once my lamb
And lay in my bosom, had the well-known shape
Fronted me in the doorway. — Bk. V, l. 1638. G.

But the poor man had nothing save one little ewe lamb, which he had bought and nourished up . . . it did eat of his own meat, and drank of his own cup, and lay in his bosom. — 2 Sam. 12 : 3.

Yes: our self-abnegating policy
Was Joab's — we would rouse our David's sloth,
Bid him encamp against a city, sack

A place whereto ourselves had long laid siege,
Lest, taking it at last, it take our name
Nor be styled *Innocentinopolis*.
— Bk. VIII, l. 1417. Dom. H.

And Joab fought against Rabbah of the children of Ammon, and took the royal city. And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters. Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and it be called after my name.
— 2 Sam. 12 : 26–28.

Thro' gibe and jest, those stones that Shimei flung!
— Bk. V, l. 2020. G.

And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and cast dust.
— 2 Sam. 16 : 13.

— help us, God,
Whom the winds carry!
— Bk. VI, l. 1395. C.

And he rode upon a cherub, and did fly; and he was seen upon the wings of the wind. — 2 Sam. 22 : 11.

(See also Ps. 18 : 10. And he rode upon a cherub, and did fly; yea, he did fly upon the wings of the wind.)

1 KINGS

The father's bowels yearn.
— Bk. X, l. 2092. Pope.

. . . for her bowels yearned upon her son. — 1 K. 3 : 26.

. . . those sons
O' the prophets.
—Bk. VIII, l. 1358. Dom. H.

And a certain man of the sons of the prophets said unto his neighbour in the word of the Lord. — 1 K. 20 : 35.

2 KINGS

Was not Elisha once?
Who bade them lay his staff on a corpse-face.
There was no voice, no hearing: he went in
Therefore, and shut the door upon them twain,
And prayed unto the Lord: and he went up
And lay upon the corpse, dead on the couch,
And put his mouth upon its mouth, his eyes
Upon its eyes, his hands upon its hands,
And stretched him on the flesh; the flesh waxed warm:
And he returned, walked to and fro the house,
And went up, stretched him on the flesh again,
And the eyes opened. — Bk. I, l. 760. R. and B.

Then he said to Gehazi, Gird up thy loins, and take thy staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child . . . but there was neither voice nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked. And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the Lord. And he went up, and lay upon the child, and put his mouth upon

his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes. — 2 K. 4: 29, 31–45.

1 CHRONICLES

God tries the heart.
— Bk. XII, l. 618. B. and R.

I know also, my God, that thou triest the heart.
— 1 Chr. 29: 17.

2 CHRONICLES

. . . not flung loose
A proverb and a by-word men will mouth.
— Bk. V, l. 802. G.

. . . and this house . . . will I cast out of my sight and will make it to be a proverb and a byword among all nations.
— 2 Chr. 7: 20.

ESTHER

A chit whose terror shall be changed apace
To bliss unbearable when grace and glow,
Prowess and pride descend the throne and touch
Esther in all that pretty tremble, cured
By the dove o' the sceptre! — Bk. XI, l. 994. G.

And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight: and the king held out to Esther the golden sceptre that was in his

hand. So Esther drew near, and touched the top of the sceptre. Then said the king unto her What wilt thou, queen Esther? and what is thy request? it shall be given thee to the half of the kingdom. — Esth. 5 : 2–3.

Like to Ahasuerus, that shrewd prince,
I will begin . . . and read a History.
— Bk. X, l. 1. Pope.

On that night could not the king [Ahasuerus] sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king. — Esth. 6 : 1.

JOB

. . . fools who first do wrong then pour the blame
Of their wrong-doing, Satan-like, on Job.
— Bk. I, l. 962. R. and B.

(No corresponding passage to be found in the Book of Job.)

Satan's old saw being apt here — skin for skin,
All a man hath that will he give for life.
— Bk. I, l. 1273. R. and B.

And Satan answered the Lord, and said, Skin for skin, yea all that a man hath, will he give for his life. — Job 2 : 4.

. . . although fed by the east-wind, fulsome-fine.
— Bk. V, l. 347. G.

Should a wise man utter vain knowledge, and fill his belly with the east wind? — Job 15 : 2.

Found neighbours' envy natural, lightly laughed
At gossips' malice, fairly wrapped herself
In her integrity. — Bk. III, l. 441. O. H.

Till I die I will not remove mine integrity from me. My righteousness I hold fast, and will not let it go.

—Job 27 : 5, 6.

Therefore I stand on my integrity,
Nor fear at all. — Bk. X, l. 276. Pope.

Till I die I will not remove mine integrity from me. My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live. — Job 27 : 5–6. (See also Proverbs 20 : 7, The just man walketh in his integrity.)

If field with corn ye fail preoccupy,
Darnel for wheat and thistle-beards for grain,
Infelix lolium, carduus horridus
Will grow apace in combination prompt.
— Bk. IX, l. 1240. Bot.

Let thistles grow instead of wheat, and cockle instead of barley.

—Job 31 : 40.

The unlidded eye of God, awake, aware.
— Bk. III, l. 1366. O. H.

For his eyes are upon the ways of man, and he seeth all his goings. There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves.

—Job 34 : 21, 22.

He who made
The comely terror, He shall make the sword
To match that piece of netherstone his heart.
— Bk. X, l. 1110. Pope.

He that made him can make his sword to approach unto him. — Job 40 : 19.

And how this three-fold cord could hook and fetch
And land leviathan, that king of pride!
— Bk. V, l. 1505. G.

Canst thou draw out leviathan with an hook? or his tongue with a cord which thou lettest down?
— Job 41 : 1. (See also Ecc. 4 : 12.)

Landed and stranded lies my very speech,
My miracle, my monster of defence —
Leviathan into the nose whereof
I have put fish-hook, pierced his jaw with thorn,
And given him to my maidens for a play!
Bk. VIII, l. 1738. Dom. H.

Canst thou draw out leviathan with an hook? or his tongue with a cord which thou lettest down? Canst thou put a hook into his nose? or bore his jaw through with a thorn? . . . or wilt thou bind him for thy maidens? — Job 41 : 1, 2, 5.

Who still misteach, mislead, throw hook and line,
Thinking to land leviathan forsooth,
Tame the scaled neck, play with him as a bird,
And bind him for our maidens! Better bear
The King of Pride go wantoning awhile,
Unplagued by cord in nose and thorn in jaw,
Through deep to deep, followed by all that shine,
Churning the blackness hoary: He who made
The comely terror, He shall make the sword
To match that piece of netherstone his heart.
Bk. X, l. 1102. Pope.

Canst thou draw out leviathan with an hook? or his tongue with a cord which thou lettest down? Canst thou put an

hook into his nose ? or bore his jaw through with a thorn ? . . . Wilt thou play with him as with a bird ? or wilt thou bind him for thy maidens ? . . . I will not conceal his parts, nor his power, nor his comely proportion. . . . His scales are his pride, shut up together as with a close seal. . . . In his neck remaineth strength. . . . His heart is as firm as a stone; yea, as hard as a piece of the nether millstone. . . . He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment. He maketh a path to shine after him; one would think the deep to be hoary. . . . he is a king over all the children of pride.

— Job 41 : 1, 2, 5, 12, 15, 22, 24, 31, 32, 34.

PSALMS

Of inquisition after blood. — Bk. X, l. 1424. Pope.

When he maketh inquisition for blood, he remembereth them. —Ps. 9 : 12.

Was this strict inquisition made for blood . . .
— Bk. XI, l. 2235. G.

When he maketh inquisition for blood, he remembereth them. — Ps. 9 : 12.

With more of fire and brimstone than you wished.
— Bk. XI, l. 1518. G.

Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest. — Ps. 11 : 6. (The expression "fire and brimstone" is used a number of times in the Bible as a figure expressive of terror or retribution.)

Through this concession my full cup runs o'er.
— Bk. IX, l. 148. Bot.

My cup runneth over. — Ps. 23 : 5.

You bid me be courageous and trust God.
— Bk. VII, l. 1289. Pom.

Wait on the Lord, be of good courage, and he shall strengthen thine heart. — Ps. 27 : 14.

The endeavour of the wicked. — Bk. X, l. 1084. Pope.

Give them according to their deeds, and according to the wickedness of their endeavours. — Ps. 28 : 4.

. . . that old lying vanity. — Bk. IX, l. 1029. Bot.

I have hated them that regard lying vanities. — Ps. 31 : 6.

. . . love of lying vanity. — Bk. XII, l. 794. B. and R.

I have hated them that regard lying vanities. — Ps. 31 : 6.

. . . enabled to inherit earth
Through meekness. — Bk. XI. l. 755. G.

But the meek shall inherit the earth.
— Ps. 37 : 11. (See also Matt. 5 : 5.)

So died the man, and so his end was peace.
— Bk. XII, l. 205. B. and R.

Mark the perfect man, and behold the upright : for the end of that man is peace. — Ps. 37 : 37.

Deep calling unto Deep. — Bk. I. l. 521. R. and B.

Deep calleth unto deep. — Ps. 42 : 7.

Crime will not fail to flare up from men's hearts
While hearts are men's and so born criminal.
— Bk. III, l. 99. O. H.

Behold I was shapen in iniquity; and in sin did my mother conceive me. — Ps. 51 : 5. (See also Rom. 5 : 12.)

There is a psalm Don Celestine recites,
"Had I a dove's wings, how I fain would flee!"
— Bk. VII, l. 992. Pom.

Oh that I had wings like a dove! for then would I fly away, and be at rest. — Ps. 55 : 6.

"O, if the God, that only can, would help!"
— Bk. VI, l. 1300. C.

Give us help from trouble: for vain is the help of man.
— Ps. 60 : 11.

Leave help to God, as I am forced to do!
There is no other help. — Bk. VII, l. 1098. Pom.

Give us help from trouble: for vain is the help of man.
— Ps. 60 : 11.

Exult, ye hills!
Ye vales rejoicingly break forth in song!
— Bk. IX, l. 1374. Bot.

. . . and the little hills rejoice on every side. . . . the valleys also are covered over with corn; they shout for joy, they also sing. — Ps. 65 : 12, 13.

Let God arise and all his enemies
Be scattered! — Bk. VI, l. 1302. C.

Let God arise, let his enemies be scattered. — Ps. 68 : 1.

Proud that his dove which lay among the pots
Hath mued those dingy feathers, — moulted now,
Shows silver bosom clothed with yellow gold!
— Bk. IX, l. 1232. Bot.

Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold. — Ps. 68 : 13.

We are the over ready to help Law —
Zeal of her house hath eaten us up.
— Bk. VIII, l. 895. Dom. H.

For the zeal of thine house hath eaten me up.
— Ps. 69 : 9. (See also John 2, 17.)

"I have said ye are gods" — shall it be said for naught? — Bk. X, l. 1384. Pope.

I have said, Ye are gods. — Ps. 82 : 6.

"And, all day, I sent prayer like incense up
To God the strong, God the beneficent,
God ever mindful in all strife and strait."
— Bk. VII, l. 1384. Pom.

O Lord God of Hosts, who is a strong Lord like unto thee?
— Ps. 89 : 8.

For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. — Ps. 72 : 12.

God is our refuge and strength, a very present help in trouble. — Ps. 46 : 1.

Reflect that God, who made the storm desist,
Can make an angry violent heart subside.
— Bk. VII, l. 1101. Pom.

Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them. — Ps. 89: 9. (See also Matt. 8: 26.)

With prudence, probity and — what beside
From the other world he feels impress at times,
Having attained to fourscore years and six.
— Bk. I, l. 1223. R. and B.

The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away. — Ps. 90: 10.

In God's name! Once more on this earth of God's,
While twilight lasts and time wherein to work,
I take his staff with my uncertain hand,
And stay my six and fourscore years, my due
Labour and sorrow, on His judgment-seat,
And forthwith think, speak, act, in place of Him —
The Pope for Christ. — Bk. X, l. 163. Pope.

The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow. — Ps. 90: 10. (See also John 9: 4.)

Again, there is another man, weighed now
By twice eight years beyond the seven-times-ten,
Appointed overweight to break our branch.
— Bk. X, l. 318. Pope.

The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow. — Ps. 90: 10.

Worn to a thread by threescore years and ten.
— Bk. XI, l. 301. G.

The days of our years are threescore years and ten.
— Ps. 90: 10.

This self-possession to the uttermost,
How does it differ in aught, save degree,
From the terrible patience of God?
— Bk. XI, l. 1378. G.

This passage is interesting when compared with Bk. XII, l. 465.

God, who seems acquiescent in the main
With those who add, "So will he ever sleep" —
Flutters their foolishness from time to time,
Puts forth His right hand recognizably;
Even as, to fools who deem He needs must right
Wrong on the instant, as if earth were heaven,
He wakes remonstrance — "Passive, Lord, how long?"

These passages are instinct with Scriptural thought. The texts which throw most light upon them are as follows: —

O Lord God, to whom vengeance belongeth; O God to whom vengeance belongeth, show thyself. Lift up thyself, thou Judge of the earth: render a reward to the proud. Lord, how long shall the wicked, how long shall the wicked triumph? How long shall they utter and speak hard things? and all the workers of iniquity boast themselves? They break in pieces thy people, O Lord, and afflict thine heritage. They slay the widow and the stranger, and murder the fatherless. Yet they say, The Lord shall not see, neither shall the

God of Jacob regard it. Understand, ye brutish among the people: and ye fools, when will ye be wise? . . . And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the Lord our God shall cut them off. — Ps. 94: 1–8, 23.

My soul is also sore vexed: but thou, O Lord, how long? — Ps. 6: 3.

Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy. — Ex. 15: 6.

And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. — Luke 18: 7, 8.

Some *gaudeamus* and thanksgiving psalm!
— Bk. XI, l. 1850. G.

O come, let us sing unto the Lord: . . . Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. — Ps. 95: 1, 2.

It is faith,
The feeling that there's God, He reigns and rules
Out of this low world. — Bk. VI, l. 1193. C.

The Lord reigneth: let the earth rejoice.
— Ps. 97: 1. (See also Mark 11: 22.)

Non nobis, Domine, sed tibi laus!
— Bk. VIII, l. 94. Dom. H.

Not unto us, O Lord, not unto us, but unto thy name give glory. — Ps. 115: 1.

Wherewithal should the husband cleanse his way?
Bk. VIII, l. 752. Dom. H.

Wherewithal shall a young man cleanse his way?
— Ps. 119: 9.

I will go minister, advise her seek
Help at the source. — Bk. VI, l. 1059. C.

My help cometh from the Lord. — Ps. 121: 2.

Look at those four young precious olive-plants
Reared at Vittiano. — Bk. XI, l. 1888. G.

Thy children like olive plants round about thy table.
— Ps. 128: 3.

Break forth, intone the lamentable psalm,
"Out of the deeps, Lord, have I cried to thee!"
— Bk. I, l. 1318. R. and B.

Out of the depths have I cried unto thee, O Lord.
— Ps. 130: 1.

Say no word: all is over, they see God
Who will not be extreme to mark their fault
Or He had granted respite: they are safe.
— Bk. VII, l. 1704. Pom.

If thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared. — Ps. 130: 3, 4.

To heavenly mercies which are infinite.
Bk. XI, l. 1731. G.

For his mercy endureth for ever. — Ps. 136 : 1.

But where will God be absent? In His face
Is light, but in His shadow healing too.
— Bk. VII, l. 1720. Pom.

Whither shall I go from thy Spirit? or whither shall I flee from thy presence? — Ps. 139 : 7.

Lord, lift thou up the light of thy countenance upon us.
— Ps. 4 : 6.

Hide me under the shadow of thy wings. — Ps. 17 : 8. (See also Malachi 4 : 2, "with healing in his wings.")

. . . pauper saints
The Pope puts meat i' the mouth of, ravens they,
And providence he. — Bk. IV, l. 113. T. Q.

He giveth to the beast his food, and to the young ravens which cry. — Ps. 147 : 9. (See also Job 38 : 41.)

PROVERBS

Left their hearts'-darling, treasure of the twain,
To her own devices. — Bk. II, l. 522. H. R.

Therefore shall they eat of the fruit of their own way, and be filled with their own devices. — Prov. 1 : 31.

. . . for take the bee
As instance, — copying King Solomon, —
— Bk. VIII, l. 491. Dom. H.

Go to the ant, thou sluggard; consider her ways, and be wise. — Prov. 6 : 6.

Why did a middle-aged not-silly man
Show himself thus besotted all at once?
Quoth Solomon, one black eye does it all.*
— Bk. II, l. 428. H. R.

Lust not after her beauty in thine heart; neither let her take thee with her eyelids. — Prov. 6 : 25.

Or Cant. 4 : 9. Thou hast ravished my heart with one of thine eyes.

Quia, — says Solomon,
(The Holy Spirit speaking by his mouth
In Proverbs, the sixth chapter, near the end)
— Because the zeal and fury of a man,
Zelus et furor viri, will not spare,
Non parcet, in the day of his revenge,
In die vindictæ, nor will acquiesce,
Nec acquiescet, through a person's prayers,
Cujusdam precibus, — nec suscipiet,
Nor yet take, *pro redemptione*, for
Redemption, *dona plurium*, gifts of friends,
Mere money-payment to compound for ache.
— Bk. VIII, l. 613. Dom. H.

For jealousy is the rage of a man: therefore he will not spare in the day of vengeance. He will not regard any ransom; neither will he rest content, though thou givest many gifts. — Prov. 6 : 34, 35. (See also 2 Pet. 1 : 21.)

To leave whore's-tricks and let my brows alone,
With mulct of comfits, promise of perfume.
— Bk. V, l. 930. G.

* See p. 30.

I have perfumed my bed with myrrh, aloes, and cinnamon. Come, let us take our fill of love . . . for the goodman is not at home, he is gone a long journey. — Prov. 7 : 17.

. . . that crown
To the husband, virtue in a woman's shape.
— Bk. II, l. 572. H. R.

A virtuous woman is a crown to her husband.
— Prov. 12 : 4.

Three lots cast confidently in one lap.
— Bk. II, l. 393. H. R.

The lot is cast into the lap. — Prov. 16 : 33.

The parents cast their lot
Into the lap of the daughter. — Bk. III. l. 503. O. H.

The lot is cast into the lap. — Prov. 16 : 33.

In good or ill, we share and share alike,
And cast our lots into a common lap.
— Bk. VII, l. 562. Pom.

The lot is cast into the lap; but the whole disposing thereof is of the Lord. — Prov. 16 : 33.

Cast your lot
Into our lap. — Bk. XI, l. 799. G.

The lot is cast into the lap; but the whole disposing thereof is of the Lord. — Prov. 16 : 33.

Some money there had made itself wings too, —
— Bk. II, l. 896. H. R.

For riches certainly make themselves wings; they fly away as an eagle toward heaven. — Prov. 23 : 5.

Who, using the old license, dreamed of harm
No more than snow in harvest; yet it falls!
— Bk. XI, l. 780. G.

As the cold of snow in the time of harvest.
— Prov. 25 : 13.

The furnace-coals alike of public scorn,
Private remorse, heaped glowing on his head.
Bk. X, l. 710. Pope.

For thou shalt heap coals of fire upon his head.
— Prov. 25 : 22.

Well, I have modelled me by Agur's wish,
"Remove far from me vanity and lies,
Feed me with food convenient for me!"
— Bk. VIII, l. 1785. Dom. H.

The words of Agur the son of Jakeh. . . . Remove far from me vanity and lies . . . feed me with food convenient for me. Prov. 30 : 1, 8.

My way with the woman. — Bk. XI, l. 1568. G.

. . . the way of a man with a maid. — Prov. 30 : 19.

ECCLESIASTES

— They found that all was vanity
Vexation and what Solomon describes.
— Bk. V, l. 523. G.

Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and behold all was vanity and vexation of spirit, and there was no profit under the sun. — Ecc. 2:11.

. . . the time to laugh,
The time to weep, the time again, to pray,
And all the times prescribed by Holy Writ?
— Bk. VIII, l. 1467. Dom. H.

A time to weep, and a time to laugh; a time to mourn, and a time to dance. — Ecc. 3:4.

And how this three-fold cord could hook and fetch
And land leviathan. — Bk. V, l. 1504. G.

A threefold cord is not quickly broken.
— Ecc. 4:12. (See also Job 41:1.)

Well, well, we fathers can but care, but cast
Our bread upon the waters!
— Bk. VIII, l. 1470. Dom. H.

Cast thy bread upon the waters: for thou shalt find it after many days. — Ecc. 11:1.

"Live, enjoy?
Such life begins in death and ends in hell!"
— Bk. XI, l. 807. G.

Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment.

— Ecc. 11 : 9.

And here's the silver cord which — what's our word?
Depends from the gold bowl, which loosed (not "lost")
Lets us from heaven to hell, — one chop we're loose!

* * * * * *

Such "losing" is scarce Mother Nature's mode.
She fain would have cord ease itself away,
Worn to a thread by threescore years and ten,
Snap while we slumber: that seems bearable.

* * * * * *

That's Nature's way of loosing cord! — but Art,
How of Art's process with the engine here,
When bowl and cord alike are crushed across,
Bored between, bruised through?

— Bk. XI, l. 294. G.

Or ever the silver cord be loosed, or the golden bowl be broken, . . . Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

— Ecc. 12 : 6, 7.

Since of the making books there is no end.

— Bk. X, l. 9. Pope.

Of making many books there is no end. —Ecc. 12 : 12.

THE SONG OF SOLOMON (Canticles)

All this sweet savour was not ours but thine,
Nard of the rock, a natural wealth we name
Incense, and treasure up as food for saints,
When flung to us — whose function was to give
Not find the costly perfume.
— Bk. X, l. 1123. Pope.

Spikenard is mentioned three times in Scripture. In Cant. 1 : 12, "While the king sitteth at his table, my spikenard sendeth forth the smell thereof." Again in Cant. 4 : 13, "The plants are an orchard of pomegranates, with pleasant fruits; camphire with spikenard." Cant. 4 : 14, "Spikenard and saffron." In the Gospels (Mark 14 : 3 and John 12 : 3) the costliness of the ointment of spikenard is spoken of: "Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus." This spikenard is the "nard of the rock." The expression "sweet savour" is found at least thirty-five times in the Old Testament and twice in the New Testament — in 2 Cor. 2 : 15 and Eph. 5 : 2.

Stay all this qualmish greediness of soul
With apples and with flagons —
— Bk. II, l. 447. H. R.

Stay me with flagons, comfort me with apples.
— Cant. 2 : 5.

O fox whose home is 'mid the tender grape —
— Bk. XII, l. 319. B. and R.

Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes. — Cant. 2 : 15.

Every storm is laid,
And forth from plain each pleasant herb may peep,

Each bloom of wifehood in abeyance late :
(Confer a passage in the Canticles).
— Bk. IX, l. 286. Bot.

Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.
— Cant. 4 : 16.

"Here you admired the tower could be so tall!"
"And there you likened that of Lebanon
To the nose of the beloved!"
— Bk. IX, l. 1296. Bot.

Thy neck is as a tower of ivory; . . . thy nose is as the tower of Lebanon which looketh toward Damascus.
— Cant. 7 : 4.

ISAIAH

"Here's wrath in you, a serviceable sword, —
Beat it into a ploughshare! What's this long
Lance-like ambition? Forge a pruning-hook,
May be of service when our vines grow tall!"
Bk. XI, l. 1509. G.

And they shall beat their swords into ploughshares, and their spears into pruning hooks. — Isa. 2 : 4.

Judges, here is the law, and here beside,
The testimony! Look to it!
— Bk. VIII, l. 845. Dom. H.

To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.
— Isa. 8 : 20.

"Gabriel!" cried Lucifer at Eden-gate.
— Bk. I, l. 623. R. and B.

How art thou fallen from heaven, O Lucifer, son of the morning! — Isa. 14: 12. (See also Luke 1: 19.)

The gallant, Caponsacchi, Lucifer —
— Bk. II, l. 167. H. R.

O Lucifer, son of the morning! — Isa. 14: 12.

To the night's sun that's Lucifer himself.
— Bk. III, l. 1369. O. H.

How art thou fallen from heaven, O Lucifer, son of the morning! — Isa. 14: 12.

As Lucifer kept falling to find hell.
— Bk. V, l. 1046. G.

How art thou fallen from heaven, O Lucifer, son of the morning! — Isa. 14: 12.

Lucifer, disguised in human flesh!
— Bk. VII, l. 1175. Pom.

O Lucifer, son of the morning! — Isa. 14: 12.

Motionless over Tophet. — Bk. I, l. 638. R. and B.

For Tophet is ordained of old. — Isa. 30: 33.

He hoped now to walk softly all his days.*
— Bk. II, l. 457. H. R.

* See p. 2.

I shall go softly all my years in the bitterness of my soul.
— Isa. 38 : 15.

(Cf. l. 830 : And he'll go duly docile all his days.)

Into the commonplace category
Of men bound to go softly all their days,
Obeying Law. —Bk. VIII, l. 993. Dom H.

I shall go softly all my years. — Isa. 38 : 15.

Let him, rebuked, go softly all his days.
— Bk. X, l. 715. Pope.

I shall go softly all my years. — Isa. 38 : 15.

For I am ware it is the seed of act,
God holds appraising in his hollow palm,
Not act grown great thence . . .
— Bk. X, l. 272. Pope.

Who hath measured the waters in the hollow of his hand.
— Isa. 40 : 12.

. . . some fragment of a whole,
Rag of flesh, scrap of bone in dim disuse,
Smoking flax that fed fire once.*
— Bk. I, l. 752. R. and B.

A bruised reed shall he not break, and the smoking flax shall he not quench. — Isa. 42 : 3. (Quoted in Matt. 12 : 20.)

Well then, I have a mind to speak, see cause
To relume the quenched flax by this dreadful light.
— Bk. VI, l. 147. C.

A bruised reed shall he not break, and the smoking flax shall he not quench. — Isa. 42 : 3.

* See p. 29.

. . . any puff
That's incident to such a smoking flax,
Hurries the natural end and quenches him!
— Bk. X, l. 329. Pope.

A bruised reed shall he not break, and the smoking flax shall he not quench. — Isa. 42 : 3.

When I find
That pure smooth egg which, laid within my nest,
Could not but hatch a comfort to us all,
Issues a cockatrice for me and mine,
Do you stare to see me stamp on it?
— Bk. V, l. 655. G.

They conceive mischief, and bring forth iniquity. They hatch cockatrice' eggs. — Isa. 59 : 4, 5.

The enemy that comes in like a flood
Spite of the standard set up.
— Bk. I, l. 1304. R. and B.

When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. — Isa. 59 : 19.

Therefore these filthy rags of speech,
— Bk. X, l. 373. Pope.

. . . and all our righteousnesses are as filthy rags.
— Isa. 64 : 6.

JEREMIAH

How look a brother in the face and say
"Thy right is wrong, eyes hast thou yet art blind,
Thine ears are stuffed and stopped, despite their length:
And, oh, the foolishness thou countest faith!"
— Bk. XII, l. 845. B. and R.

Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not. — Jer. 5 : 21.

Crime will not fail to flare up from men's hearts
While hearts are men's and so born criminal;
— Bk. III, l. 99. O. H.

The heart is deceitful above all things, and desperately wicked. — Jer. 17 : 9. (See also Rom. 5 : 12.)

From horror and the abominable thing.
— Bk. IV, l. 1344. T. Q.

Do not this abominable thing that I hate. — Jer. 44 : 4.

Spoiled the Philistine and marched out of doors.
— Bk. II, l. 909. H. R.

Because of the day that cometh to spoil all the Philistines.
— Jer. 47 : 4.

LAMENTATIONS

How is the fine gold of the Temple dim!
— Bk. XII, l. 735. B. and R.

How is the gold become dim! how is the most fine gold changed! — Lam. 4 : 1.

How is the fine gold dim! — Bk. XII, l. 750. B. and R.

How is the gold become dim! how is the most fine gold changed! — Lam. 4 : 1.

EZEKIEL

Gold is called gold, and dross called dross, i' the Book. — Bk. XI, l. 696. G.

The house of Israel is to me become dross.
— Ezek. 22 : 18. (No one reference is here satisfactory.)

Here the world's wickedness seals up the sum.
— Bk. II, l. 125. H. R.

Thus saith the Lord God; Thou sealest up the sum.
— Ezek. 28 : 12.

I thought the other way self-sacrifice:
This is the true, seals up the perfect sum.
— Bk. VI, l. 1019. C.

Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty. — Ezek. 28 : 12.

Study some signal judgment that subsists
To blaze on, or else blot, the page which seals
The sum up of what gain or loss to God
Came of His one more Vicar in the world.
— Bk. X, l. 17. Pope.

Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty. — Ezek. 28 : 12.

Of some tongue-leaved, eye-figured, Eden tree.
— Bk. III, l. 235. O. H.

All the trees of Eden, that were in the garden of God.
— Ezek. 31 : 9.

DANIEL

Such denizens o' the cave now cluster round
And heat the furnace sevenfold.
— Bk. X, l. 994. Pope.

Then was Nebuchadnezzar full of fury . . . therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.
— Dan. 3 : 19.

Armed and crowned,
Would Michael yonder be, nor crowned nor armed,
The less pre-eminent angel?
— Bk. X, l. 1011. Pope.

And at that time shall Michael stand up, the great prince which standeth for the children of thy people. — Dan. 12 : 1.

JONAH

As if the queasy river could not hold
Its swallowed Jonas, but discharged the meal.
— Bk. X, l. 113. Pope.

And the Lord spake unto the fish, and it vomited out Jonah upon the dry land. — Jonah 2 : 10.

MICAH

Quiet as Carmel. — Bk. II, l. 693. H. R.

. . . which dwell solitarily in the wood, in the midst of Carmel. — Mic. 7 : 14.

HABAKKUK

Perchance more careful whoso runs may read,
Than erst when all, it seemed, could read who ran. — Bk. I, l. 1381. R. and B.

Write the vision, and make it plain upon tables, that he may run that readeth it. — Hab. 2 : 2.

ZECHARIAH

Come save her, pluck from out the flame the brand.
— Bk. III, l. 1024. O. H.

And the Lord said unto Satan, . . . is not this a brand plucked out of the fire? — Zech. 3 : 2. (See also Amos 4 : 11.)

MALACHI

Miscalculated piece of untowardness,
Might end to-morrow did heaven's windows ope.
— Bk. IV, l. 587. T. Q.

And prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing. — Mal. 3 : 10.

. . . who yearned
So much that Majesty dispel the cloud
And shine on us with healing on her wings.
— Bk. VIII, l. 1395. Dom. H.

Else would benignant Gospel interpose,
Not furtively as now, but bold and frank
O'erflutter us with healing in her wings.
— Bk. XI, l. 369. G.

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings. — Mal. 4 : 2.

THE NEW TESTAMENT

MATTHEW

Whatever love and faith we looked should spring
At advent of the authoritative star.
— Bk. X, l. 1548. Pope.

Saying, Where is he that is born King of the Jews ? for we have seen his star in the east, and are come to worship him. —Matt. 2 : 2.

So did the star rise, soon to lead my step,
Lead on, nor pause before it should stand still
Above the House o' the Babe, —
— Bk. VII, l. 1448. Pom.

And, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. —Matt. 2 : 9.

Christmas before me, — was not that a chance ?
I never realized God's birth before —
How He grew likest God in being born.
This time I felt like Mary, had my babe
Lying a little on my breast like hers.
— Bk. VII, l. 1689. Pom.

And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him. — Matt. 2 : 11.

Hath it escaped the acumen of the Court
How such a painter sets himself to paint ?
Suppose that Joseph, Mary and her Babe
A-journeying to Egypt prove the piece :
* * * * * *
He, to art's surface rising from her depth,—
If some flax-polled soft-bearded sire be found
May simulate a Joseph.
* * * * * *

Is it a young and comely peasant nurse
That poseth . . .

* * * * * *

Glad on the paper in a trice they go
To help his notion of the Mother-maid:

* * * * * *

Yea and her babe—that flexure of soft limbs,
That budding face imbued with dewy sleep,
Contribute each an excellence to Christ.
Nay, since he humbly lent companionship,
Even the poor ass, unpanniered and elate
Stands, perks an ear up, he a model too;
While clouted shoon, staff, scrip and water-gourd,—
Aught may betoken travel, heat and haste,—
No jot nor tittle of these but in its turn
Ministers to perfection of the piece

* * * * * *

Thy journey through the Desert done in oils!

—Bk. IX, ll. 24, 43, 49, 54, 57, 74. Bot.

And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt.—Matt. 2:13, 14.

I' the way of wandering Joseph and his spouse.

—Bk. IV, l. 325. T. Q.

When he [Joseph] arose, he took the young child and his mother by night, and departed into Egypt.—Matt. 2:14.

Were all surprised by Herod,

* * * * * *

How bloody Herod slew these innocents.

— Bk. IX, ll. 128, 136. Bot.

Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under. — Matt. 2 : 16.

Guarded from the arch-tempter all must fight.

— Bk. X, l. 430. Pope.

Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. . . . And when the tempter came to him, he said, . . . — Matt. 4 : 1, 3. (See also Jas. 4 : 7, Resist the devil, and he will flee from you.)

Or listened to the tempter. — Bk. II, l. 567. H. R.

The devil is twice alluded to in the Bible as "the tempter," — in Matt. 4 : 3 and 1 Thes. 3 : 5.

Why, she must be the fondest of the frail,
And fit, she for the '*apage*' he flung.

— Bk. II, l. 1158. H. R.

τότε λέγει αὐτῷ ὁ Ἰησοῦς Ὕπαγε Σατανᾶ. — Matt. 4 : 10.

That gnashes teeth and raves at loss of trash
Which rust corrupts and thieves break through and steal,
And this, enabled to inherit earth
Through meekness, curses till your blood runs cold!

— Bk. XI, l. 753. G.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. — Matt. 6 : 19.

Blessed are the meek : for they shall inherit the earth.
— Matt. 5 : 5.

. . . Christ's gospel changes names, not things,
Renews the obsolete, does nothing more !
— Bk. XI, l. 362. G.

Think not that I am come to destroy the Law, or the Prophets : I am not come to destroy, but to fulfil.
— Matt. 5 : 17.

. . . turn and see
If, by one jot or tittle, I vary now !
— Bk. VI, l. 1644. C.

One jot or one tittle shall in no wise pass from the law, till all be fulfilled. — Matt. 5 : 18.

No jot nor tittle. — Bk. IX, l. 65.

One jot or one tittle shall in no wise pass from the law, till all be fulfilled. — Matt. 5 : 18.

The Church tears the divorce-bill Gospel grants.
— Bk. VIII, l. 716. Dom. H.

It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement : But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery.
— Matt. 5 : 31, 32.

Under old dispensation, argue they,
The doom of the adulterous wife was death,

Stoning by Moses' law, "Nay stone her not,
Put her away!" next legislates our Lord;
* * * * * *
— Where do I find my proper punishment
For my adulterous wife, I humbly ask
Of my infallible Pope, — who now remits
Even the divorce allowed by Christ in lieu
Of lapidation Moses licensed me?
— Bk. VIII, ll. 699, 710. Dom. H.

But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery. — Matt. 5 : 32. (See also John 8 : 4–7.)

How can I but speak loud what truth speaks low,
"Or better than the best, or nothing serves!
What boots deed, I can cap and cover straight
With such another doughtiness to match,
Done at an instinct of the natural man?"
Immolate body, sacrifice soul too, —
Do not these publicans the same?
— Bk. X, l. 1579. Pope.

For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect. — Matt. 5 : 46–48.

Checking the song of praise in me, had else
Swelled to the full for God's will done on earth.
— Bk. I, l. 591. R. and B.

Thy will be done in earth, as it is in heaven.
— Matt. 6 : 10.

Nine days o' the Birth-Feast did I pause and pray
To enter into no temptation more.
— Bk. V, l. 1586. G.

And lead us not into temptation. — Matt. 6:13.

Pray
"Lead us into no such temptations, Lord!"
— Bk. X, l. 1187. Pope.

And lead us not into temptation. — Matt. 6:13.

Why, to-day's lucky pearl is cast to swine.
— Bk. II, l. 14. H. R.

Give not that which is holy unto the dogs, neither cast ye your pearls before swine. — Matt. 7:6.

'Twas pearls to swine. — Bk. II, l. 1137. H. R.

Give not that which is holy unto the dogs, neither cast ye your pearls before swine. — Matt. 7:6.

. . . in the first roughness of surprise
At Guido's wolf-face whence the sheepskin fell.
— Bk. III, l. 990. O. H.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.
— Matt. 7:15.

There, let my sheepskin-garb, a curse on't, go —
Leave my teeth if I must show my shag!
— Bk. XI, l. 443. G.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.
— Matt. 7:15.

. . . forced me choose, indulge
Or else renounce my instincts, still play wolf
Or find my way submissive to your fold,
Be red-crossed on my fleece, one sheep the more.
But you as good as bade me wear sheep's wool
Over wolf's skin. — Bk. XI, l. 820. G.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. — Matt. 7 : 15. (See also Acts 20 : 29, For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.)

Why, then I stand already in God's face
And hear "Since by its fruit a tree is judged,
Show me thy fruit, the latest act of thine!"
— Bk. X, l. 340. Pope.

Ye shall know them by their fruits. — Matt. 7 : 16.

Why consult Peter in a simple case,
Peter's wife's sister in her fever-fit
Might solve as readily as the Apostle's self?
— Bk. VIII, l. 1428. Dom. H.

And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. — Matt. 8 : 14.

We became as poor as Francis or our Lord.
— Bk. V, l. 164. G.

The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.
— Matt. 8 : 20. (See also 2 Cor. 8 : 9.)

Foxes have holes, and fowls o' the air their nests;
Praise you the impiety that follows, Fisc?
Shall false wife yet have where to lay her head?
— Bk. VIII, l. 1308. Dom. H.

And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. — Matt. 8: 20.

Am I his priest with power to cast out fiends?
— Bk. VI, l. 1301. C.

And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out.
— Matt. 10: 1.

The Iscariot. — Bk. IX, l. 1081. Bot.

Judas Iscariot. — Matt. 10: 4.

Emboldened by the Spirit, out he blurts —
— Bk. X, l. 58. Pope.

But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you.
— Matt. 10: 19, 20.

Body and soul one holocaust to hell.
— Bk. III, l. 1251. O. H.

But rather fear him which is able to destroy both soul and body in hell. — Matt. 10: 28.

When a man's foes are of his house.
— Bk. V, l. 1735. G.

And a man's foes shall be they of his own household.
— Matt. 10 : 36.

We fools dance thro' the cornfield of this life,
Pluck ears to left and right and swallow raw.
— Bk. X, l. 1838. Pope.

At that time Jesus went on the sabbath day through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and to eat. — Matt. 12 : 1.

. . . then your house against itself
Divides, nor stands your kingdom any more.
— Bk. XI, l. 1551. G.

Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand. — Matt. 12 : 25.

Molinos' tares
Are sown for wheat, flourish and choke the Church. — Bk. II, l. 175. H. R.

Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. — Matt. 13 : 24–26.

I heard, last time I stood here to be judged,
What is priest's-duty — labour to pluck tares
And weed the corn of Molinism.
— Bk. VI, l. 151. C.

. . . his enemy came and sowed tares among the wheat and went his way. — Matt. 13 : 25.

. . . you stamped on wheat,
Intending all the time to trample tares. —
— Bk. XI, l. 2036. G.

The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one. — Matt. 13: 38.

Facilitate his claim to loaf and fish
Should miracle leave, beyond what feeds the flock,
Fragments to brim the basket of a friend —
— Bk. V, l. 274. G.

And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. — Matt. 14: 20.

. . . a sea
Whereon comes Someone, walks fast on the white,
Jesus Christ's self. — Bk. VII, l. 370. Pom.

And in the fourth watch of the night Jesus went unto them, walking on the sea. — Matt. 14: 25.

Who, for our own good, makes the need extreme,
Till at the last He puts forth might and saves.*
— Bk. VII, l. 1387. Pom.

And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? — Matt. 14: 26-31. (See also the story of Lazarus, John 11: 5-7.)

* See p. 34.

That she is built upon a rock nor shall
Their powers prevail against her! —
— Bk. IX, l. 728. Bot.

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. — Matt. 16: 18.

"But I," proceeded Peter, "dreamed, a word
Gave me the headship of our company,
Made me the Vicar and Vice-gerent, gave
The keys of heaven and hell into my hand,
And o'er the earth, dominion."
— Bk. IX, l. 1075. Bot.

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven. — Matt. 16: 18, 19.

. . . Him who armed me thus
With Paul's sword as with Peter's key.
— Bk. X, l. 1957. Pope.

And I will give unto thee the keys of the kingdom of heaven. — Matt. 16: 19.

". . . loose him, you whose will is Christ's!"
— Bk. XI, l. 399. G.

And whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. — Matt. 16: 19.

Christ's maxim is — one soul outweighs the world.
— Bk. XI, l. 359. G.

For what is a man profited, if he shall gain the whole world, and lose his own soul? — Matt. 16: 26.

And the Pope breaks talk with ambassador,
Bids aside bishop, wills the whole world wait
Till he secure that prize, outweighs the world.

* * * * * *

Would he not break through courtiers, rank and file,
Bundle up, bear off and save body so,
The Pope, no matter for his priceless soul?

* * * * * *

. . . done for what Christ says is worth the world.
— Bk. XI, l. 634, 653, 667. G.

For what is a man profited, if he shall gain the whole world, and lose his own soul? — Matt. 16: 26.

To go on trusting, namely, till faith move
Mountains. And faith here made the mountains move. — Bk. III, l. 487. O. H.

And Jesus said unto them, . . . If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove. — Matt. 17: 20.

And 'tis impossible but offences come.
— Bk. IX, l. 1168. Bot.

For it must needs be that offences come! — Matt. 18: 7.

And woe to friar by whom offences come!
— Bk. III, l. 1034. O. H.

But woe to that man by whom the offence cometh.
— Matt. 18: 7.

'Tis in a child, man and wife grow complete
One flesh: God says so: — Bk. III, l. 153. O. H.

And they twain shall be one flesh. — Matt. 19 : 5.

For, wife and husband are one flesh, God says.
— Bk. VII, l. 333. Pom.

And they twain shall be one flesh. — Matt. 19 : 5.

Truth lies between: there's anyhow a child
Of seventeen years, whether a flower or weed,
Ruined: who did it shall account to Christ —
Having no pity on the harmless life
And gentle face and girlish form he found,
And thus flings back. Go practise if you please
With men and women: leave a child alone
For Christ's particular love's sake! so I say —
— Bk. III, l. 83. O. H.

But Jesus said, Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven.
— Matt. 19 : 14.

So should the frail become the perfect, rapt
From glory of pain to glory of joy; and so,
Even in the end, — the act renouncing earth,
Lands, houses, husbands, wives and children here, —
Begin that other act which finds all, lost,
Regained, in this time even, a hundred fold,
And, in the next time, feels the finite love
Blent and embalmed with the eternal life.
— Bk. X, l. 1801. Pope.

And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. — Matt. 19 : 29.

In such sense, who is last proves first indeed ;
— Bk. X, l. 1827. Pope.

But many that are first shall be last ; and the last shall be first. — Matt. 19 : 30.

For being found at the eleventh hour o' the day
Padding the mill-track, not neck-deep in grass :
— My one fault, I am stiffened by my work,—
— Bk. V, l. 136. G.

And about the eleventh hour he went out, and found others standing idle. — Matt. 20 : 6.

Is thine eye evil because mine is good ?
— Bk. VIII, l. 382. Dom. H.

Is thine eye evil, because I am good ? — Matt. 20 : 15.

The true son-servant that, when parent bids
" Go work, son, in my vineyard ! " makes reply
" I go, sir ! " — Bk. XI, l. 1883.

A certain man had two sons ; and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not : but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir ; and went not. — Matt. 21 : 28–30.

Render Cæsar what is Cæsar's due!
— Bk. III, l. 1477. O. H.

Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. — Matt. 22 : 21.

You blind guides who must lead eyes that see!
— Bk. VI, l. 1783. C.

Woe unto you, ye blind guides. — Matt. 23 : 16.

Stupid credulity of the foolish man
Who swallowed such a tale nor strained a whit.
— Bk. III, l. 190. O. H.

Ye blind guides which strain at a gnat and swallow a camel.
— Matt. 23 : 24.

Why should things change because men disbelieve?
What's incompatible, in the whited tomb,
With bones and rottenness one inch below?
What saintly act is done in Rome to-day
But might be prompted by the devil, —
— Bk. XI, l. 602. G.

Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.
— Matt. 23 : 27, 28.

. . . put forth tender branch. — Bk. XI, l. 1891. G.

When his branch is yet tender, and putteth forth leaves.
— Matt. 24 : 32.

If foolish virgins disobey and sleep,
What wonder? But, this time, the wise that watch,
Sell lamps and buy lutes, exchange oil for wine,
The mystic Spouse betrays the Bridegroom here.
— Bk. X, l. 1488. Pope.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. — Matt. 25 : 1–5.

Well done, thou good and faithful.
— Bk. I, l. 1190. R. and B.

His lord said unto him, Well done, thou good and faithful servant. — Matt. 25 : 21.

Well done, thou good and faithful servant!
— Bk. IV, l. 1209. T. Q.

His lord said unto him, Well done, thou good and faithful servant. — Matt. 25 : 21.

It was authentic to the experienced ear
O' the good and faithful servant. Go past me
And get thy praise. — Bk. X, l. 1091. Pope.

His lord said unto him, Well done, thou good and faithful servant. — Matt. 25 : 23.

Employing talent so, I yield
The Lord his own again with usury.
— Bk. VIII, l. 1782. Dom. H.

Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. — Matt. 25 : 27.

Each of the parties, whether goat or sheep
I' the main, has wool to show and hair to hide.
— Bk. IV, l. 1222. T. Q.

The comparison of good men and wicked men to sheep and goats is derived from Matthew 25 : 32, 33. — And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left.

Spirit is willing but the flesh is weak.
— Bk. IX, l. 734. Bot.

The spirit indeed is willing, but the flesh is weak.
— Matt. 26 : 41.

Put up thy sword, born enemy to the ear.
— Bk. IX, l. 1173. Bot.

And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place.
— Matt. 26 : 51, 52.

Those that use the sword
Shall perish by the same. — Bk. XI, l. 2006. G.

Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. — Matt. 26 : 52.

He did not hang himself i' the Potter's Field
Like Judas. — Bk. V, l. 971. G.

And he [Judas] cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces . . . And they took counsel, and bought with them the potter's field, to bury strangers in. — Matt. 27 : 5, 7. (It is merely an inference that Judas "hanged himself in the Potter's Field." The passage upon which this inference is grounded is Acts 1 : 8, "Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.")

The Babe's face, premature with peak and pine,
Sunk into wrinkled ruinous old age,
Suffering and death, then mist-like disappeared,
And showed only the Cross at end of all.

— Bk. V, l. 1603. G.

And they crucified him. — Matt. 27 : 35.

The Monastery called of Convertites
Meant to help women because these helped Christ —

* * * * * *

What does the body that lives through helpfulness
To women for Christ's sake?

— Bk. X, ll. 1499, 1508. Pope.

And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him.

— Matt. 27 : 55.

I' the name of the indivisible Trinity.

— Bk. V, l. 121. T. Q.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.
— Matt. 28 : 19.

MARK

Being healed,
Go blaze abroad the matter, blessed one!
— Bk. IX, l. 1215. Bot.

And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. . . . But he went out and began to publish it much, and to blaze abroad the matter. — Mark 1 : 42, 45.

I heard Himself prescribe,
That great Physician, and dared lance the core
Of the bad ulcer; and the rage abates,
I am myself and whole now.
— Bk. V, l. 1704. G.

When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.
— Mark 2 : 17.

That's the extreme and unforgiveable
Of sins. — Bk. XI, l. 1158. G.

Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness.
— Mark 3 : 28, 29. (Also 1 John 5 : 16.)

Without a parable spake he not to them.
— Bk. VII, l. 821. Pom.

But without a parable spake he not unto them.
— Mark 4 : 34.

As the other herd quenched, i' the wash o' the wave,
— Each swine, the devil inside him.
— Bk. X, l. 850. Pope.

And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, . . . and were choked in the sea. — Mark 5 : 13.

. . . bear
Any cross anywhither anyhow,
So but alone, so but apart from me!
— Bk. XI, l. 982. G.

Whosoever will come after me, let him deny himself, and take up his cross, and follow me. — Mark 8 : 34.

"Deny myself" meant simply pleasure you.
— Bk. XI, l. 1498. G.

Whosoever will come after me, let him deny himself, and take up his cross. — Mark 8 : 34.

Out of the man's own heart a monster curled,
* * * * * *
Uncoil we and stretch stark the worm of hell!
— Bk. I, l. 815, 818. R. and B.

. . . into hell, . . . Where their worm dieth not, and the fire is not quenched. — Mark 9 : 43, 44.

Let the incarnate meanness, cheat and spy,
Mean to the marrow of him, make his heart
His food, anticipate hell's worm once more!
— Bk. VI, l. 604. C.

Where their worm dieth not, and the fire is not quenched.
— Mark 9 : 44.

'Tis there they neither marry nor are given
In marriage but are as the angels : right,
Oh how right that is, how like Jesus Christ
To say that! Marriage-making for the earth,
With gold so much, — birth, power, repute so much,
Or beauty, youth so much, in lack of these!
Be as the angels rather, who, apart,
Know themselves into one, are found at length
Married, but marry never, no, nor give
In marriage ; they are man and wife at once
When the true time is : — Bk. VII, l. 1827. Pom.

For when they shall rise from the dead, they neither marry, nor are given in marriage ; but are as the angels which are in heaven. — Mark 12 : 25.

. . . since all flesh is weak.
— Bk. X, l. 1492. Pope.

But the flesh is weak. — Mark 14 : 38.

The appropriate drunkenness of the death-hour
Crept on my sense, kind work o' the wine and myrrh. — Bk. XI, l. 2328. G.

And they gave him to drink wine mingled with myrrh : but he received it not. — Mark 15 : 23.

. . . would you send
A soul straight to perdition, dying frank
An atheist? — Bk. XI, l. 2283. G.

He that believeth and is baptized shall be saved ; but he that believeth not shall be damned. — Mark 16 : 16.

LUKE

Let me henceforward lead the virgin life
You praise in Her you bid me imitate!
—Bk. VII, l. 753. Pom.

And the virgin's name was Mary. — Luke 1 : 27.

Read Gabriel's song. — Bk. VI, l. 1271. C.

And the angel came in unto her, and said, Hail! thou that art highly favoured, the Lord is with thee: blessed art thou among women! — Luke 1 : 28.

Gains Church in time for the "Magnificat"
And gives forth "My reproof is taken away,
And blessed shall mankind proclaim me now."
—Bk. IV, l. 195. T. Q.

And Mary said, My soul doth magnify the Lord, . . . for, behold, from henceforth all generations shall call me blessed.
— Luke 1 : 46, 48.

Magnificat anima mea, Deum. — The Vulgate.

At the feet so dim and distant and divine
Of the apparition, as 'twere Mary's babe.
—Bk. V, l. 1524. G.

And she brought forth her first-born son. — Luke 2 : 7.

Because he had obeyed her faithfully,
Gone sight-see through the seven, and found no church
To his mind like San Giovanni — "There's the fold,

And all the sheep together, big as cats!
And such a shepherd, half the size of life,
Starts up and hears the angel."
—Bk. VII, l. 261. Pom.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them. — Luke 2 : 8–9.

Good will on earth and peace to man.
—Bk. III, l. 1592. O. H.

Glory to God in the highest, and on earth peace, good will toward men. — Luke 2 : 14.

I was at Rome on Christmas eve.
Festive bells — everywhere the Feast o' the Babe,
Joy upon earth, peace and goodwill to man!
I am baptized. I started and let drop
The dagger. "Where is it, His promised peace?"
—Bk. V, l. 1581. G.

Glory to God in the highest, and on earth peace, good will toward men. — Luke 2 : 14.

. . . only heard the song,
"Peace upon earth," saw nothing but the face
O' the Holy Infant. — Bk. V, l. 1597. G.

And she brought forth her first-born son. — Luke 2 : 7.

Glory to God in the highest and on earth peace.
—Luke 2 : 14.

. . . for the angel's song,
"Peace upon earth," louder and louder pealed.
—Bk. V, l. 1608. G.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

— Luke 2 : 13, 14.

And thus they break
And blaze on us at Rome, Christ's birthnight-eve!
Oh angels that sang erst "On the earth, peace!
To man goodwill!"—such peace finds earth to-day!

— Bk. X, l. 787. Pope.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

— Luke 2 : 13, 14.

Innocent as a babe, as Mary's own.

— Bk. XI, l. 30. G.

And they came with haste, and found Mary and Joseph, and the babe lying in a manger. — Luke 2 : 16.

May I depart in peace, I have seen my see.

— Bk. II, l. 128. H. R.

These words, uttered by an aged man, to express the full gratification of the desire of his heart, must refer to Luke 2 : 29, "Lord, now lettest thou thy servant depart in peace, . . . for mine eyes have seen thy salvation."

Why, they might chant their "*Nunc dimittis*" straight. — Bk. IV, l. 338. T. Q.

Lord, now lettest thou thy servant depart in peace,

— Luke 2 : 29.

Nunc dimittis servum tuum, Domine. — The Vulgate.

While they sang "Now let us depart in peace,
Having beheld thy glory, Guido's wife!"
— Bk. I, l. 542. R. and B.

Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation.
— Luke 2: 29, 30.

Since the whole need not the physician!
— Bk. IX, l. 1220. Bot.

They that are whole need not a physician; but they that are sick. — Luke 5: 31.

As if Saint Peter failed to recognize
Nero as no apostle, John or James,
— Bk. VI, l. 1788. C.

He called unto him his disciples: and of them he chose twelve, whom also he named apostles; Simon, (whom he also named Peter,) and Andrew his brother, James and John, etc. — Luke 6: 13, 14.

O Advocate o' the Poor, thou born to make
Their blessing void — *beati pauperes!*
Bk. IX, l. 1409. Bot.

Beati pauperes; quia vestrum est regnum Dei.
— Luke 6: 20 (The Vulgate).

Full measure, pressed down, running over now!
— Bk. VI, l. 1767. C.

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. — Luke 6: 38.

When thistles grow on vines or thorns yield figs,
Or oblique sentence leave this judgment seat!
— Bk. IX, l. 189. Bot.

For of thorns men do not gather figs, nor of a bramble bush gather they grapes. — Luke 6 : 44.

Those sinners saved, those Magdalens re-made.
— Bk. II, l. 1199. H. R.

Mary called Magdalene, out of whom went seven devils.
— Luke 8 : 2.

. . . this mere chance-sown, cleft-nursed seed,
That sprang up by the wayside 'neath the foot
Of the enemy. — Bk. X, l. 1041. Pope.

A sower went out to sow his seed : and as he sowed, some fell by the way-side ; and it was trodden down. — Luke 8 : 5.

Then, for the few that rise to the new height,
The many that must sink to the old depth,
The multitude found fall away!
— Bk. X, l. 1875. Pope.

And these have no root, . . . and in time of temptation fall away. — Luke 8 : 13.

Shall Judas, — hard upon the donor's heel,
To filch the fragments of the basket, — plead
He was too near the preacher's mouth, nor sat
Attent with fifties in a company?
— Bk. X, l. 472. Pope.

For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company. . . . And they did eat, and were all filled : and there was

taken up of fragments that remained to them twelve baskets. — Luke 9 : 14, 17. (See also John 12 : 6.)

Having, as one who puts his hand to the plough,
Renounced the over-vivid family-feel —
— Bk. III, l. 302. O. H.

And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.
— Luke 9 : 62.

No bard describe in verse how Christ prevailed
And Satan fell like lightning!
— Bk. X, l. 671. Pope.

And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven.
— Luke 10 : 17, 18.

Went to bed meaning to pour oil and wine
I' the wounds of her, next day. — Bk. IX, l. 1118. Bot.

But a certain Samaritan, as he journeyed, came where he was : and when he saw him, he had compassion on him, And went to him, and bound up his wounds, pouring in oil and wine. — Luke 10 : 33, 34.

Well let me go, do likewise.
— Bk. V, l. 209. G.

Then said Jesus unto him, Go, and do thou likewise.
— Luke 10 : 37.

Because his house is swept and garnished now,
He, having summoned seven like himself,

Must hurry thither, knock and enter in,
And make the last worse than the first, indeed!
— Bk. IX, l. 1384. Bot.

When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first. — Luke 11 : 24–26.

"Fear ye not those whose power can kill the body
And not the soul," said Christ, "but rather those
Can cast both soul and body into hell."
— Bk. X, l. 155. Pope.

And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. — Luke 12 : 4, 5.

A trifle of torture to the flesh, like yours,
While soul is spared such foretaste of hell-fire,
Is naught. — Bk. V, l. 75. G.

Be not afraid of them that kill the body, . . . But I will forewarn you whom ye shall fear: fear him, which after he hath killed hath power to cast into hell. — Luke 12 : 4, 5.

. . . pauper-saints
The Pope puts meat i' the mouth of, ravens they,
And providence he. — Bk. IV, l. 113. T. Q.

Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them.
Luke 12:24. (Cf. Job 38:41; Ps. 147:9.)

Who pluck this flower o' the field, no Solomon
Was ever clothed in glorious gold to match.
— Bk. VIII, l. 89, Dom. H.

Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. — Luke 12:27.

Just as he trimmed his lamp and girt his loins.
— Bk. II, l. 318. H. R.

Let your loins be girded about, and your lights burning.
— Luke 12:35.

Be not a priest but gird up priesthood's loins.
— Bk. V, l. 231. G.

Let your loins be girded about, and your lights burning.
— Luke 12:35.

This painter, — girding loin and lighting lamp, —
— Bk. IX, l. 29. Bot.

Let your loins be girded about, and your lights burning.
— Luke 12:35.

What steward but knows when stewardship earns its wage,
May levy praise, anticipate the lord?
— Bk. I, l. 1246. R. and B.

And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is

that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. — Luke 12 : 42–44.

Be not the vine but dig and dung its root,
Be not a priest but gird up priesthood's loins.
— Bk. V, l. 230. G.

Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none : cut it down ; why cumbereth it the ground ? And he answering said unto him, Lord, let it alone this year also, till I dig about it, and dung it. — Luke 13 : 7, 8.

He cumbers earth.—Bk. XI, l. 1867. G.
Why cumbereth it the ground ? — Luke 13 : 7.

. . . "Spare yet a term this barren stock
We pray thee dig about and dung and dress
Till he repent and bring forth fruit even yet!"
— Bk. X, l. 1968. Pope.

And he answering said unto him, Lord, let it alone this year also, till I dig about it, and dung it : And if it bear fruit, well ; and if not, then after that thou shalt cut it down.
— Luke 13 : 8, 9.

Halt, deaf and blind,
Who feed on fat things.
— Bk. I, l. 320. R. and B.

Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. — Luke 14 : 21.

We want the pick o' the earth to practise with,
Not its offscouring, halt and deaf and blind
In soul and body. — Bk. VI, l. 311. C.

Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. — Luke 14 : 21.

Might count the cost before he sold himself,
— Bk. II, l. 377. H. R.

For which of you, intending to build a tower, sitteth not down first, and counteth the cost. — Luke 14 : 28.

What did he else but act the precept out,
Leave, like a provident shepherd, his safe flock
To follow the single lamb and strayaway?
— Bk. V, l. 1196. G.

What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?
— Luke 15 : 4.

Each playing prodigal son of heavenly sire,
Turning his nose up at the fatted calf,
Fain to fill belly with the husks, we swine
Did eat by born depravity of taste!
— Bk. XI, l. 760. G.

And he would fain have filled his belly with the husks that the swine did eat: . . . And bring hither the fatted calf and kill it; and let us eat, and be merry.
— Luke 15 : 16, 23.

Have I proved
Satis superque, both enough and to spare.
— Bk. VIII, l. 684. Dom. H.

How many hired servants of my father's have bread enough and to spare. — Luke 15 : 17. (In the Vulgate, the Latin is, "*Quanti mercenarii patris mei abundant panibus.*")

Can it be this is end and outcome, all
I take with me to show as stewardship's fruit?
— Bk. X, l. 1532. Pope.

And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship.
— Luke 16 : 2.

Wise in its generation is the world.
— Bk. X, l. 398. Pope.

For the children of this world are in their generation wiser than the children of light. — Luke 16 : 8.

"Such
Is wisdom to the children of this world;
But we've no mind, we children of the light,
To miss the advantage of the golden mean,
And push things to the steel point."
— Bk. IV, l. 1275. T. Q.

And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. — Luke 16 : 8.

Should Dives count on me at dinner-time . . .
— Bk. V, l. 282. G.

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day.
— Luke 16 : 19.

Law renovates even Lazarus — cures me!
— Bk. V, l. 1174. G.

And there was a beggar named Lazarus, which was laid at his gate, full of sores. — Luke 16 : 20.

. . . poured forth his appeal,
Not to Rome's law and gospel any more, —
* * * * * *
And whereas law and gospel held their peace,
What wonder if the sticks and stones cried out?
— Bk. II, l. 1395. H. R.

And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out. — Luke 19 : 40.

. . . well bestow
Her body and patiently possess her soul.
— Bk. II, l. 1200. H. R.

In your patience possess ye your souls. — Luke 21 : 19.

In patience all of ye possess your souls!
— Bk. IV, l. 836. T. Q.

In your patience possess ye your souls. — Luke 21 : 19.

Then, as no jot nor tittle of the Law
Has passed away — which who presumes to doubt?
As not one word of Christ is rendered vain —
Which, could it be though Heaven and earth should pass? — Bk. VIII, l. 706. Dom. H.

And it is easier for heaven and earth to pass, than one tittle of the Law to fail. — Luke 16 : 17.

Heaven and earth shall pass away: but my words shall not pass away. — Luke 21 : 33. (See also Matt. 5 : 18, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law.")

Since, why should sit the Twelve enthroned,
To judge the tribes, unless the tribes be judged?
— Bk. IX, l. 1166. Bot.

That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.
— Luke 22 : 30.

. . . this earth, my sweat and blood manure.
— Bk. X, l. 1032. Pope.

. . . and his sweat was as it were great drops of blood falling down to the ground. — Luke 22 : 44.

So I lose Guido in the loneliness,
Silence and dusk, till at the doleful end,
At the horizontal line, creation's verge,
From what just is to absolute nothingness —
Whom is it, straining onward still, he meets?
What other man deep further in the fate,
Who, turning at the prize of a footfall
To flatter him and promise fellowship,
Discovers in the act a frightful face —
Judas, made monstrous by much solitude!
The two are at one now! Let them love their love
That bites and claws like hate, or hate their hate
That mops and mows and makes as it were love!

There, let them each tear each in devil's fun,
Or fondle this the other while malice aches —
Both teach, both learn detestability!
Kiss him the kiss, Iscariot! Pay that back,
That smatch o' the slaver blistering on your lip,
By the better trick, the insult be spared Christ —
— Bk. VI, l. 1928. C.

The comparison of Guido to Judas Iscariot involves an allusion to the whole story of Judas, the treachery and falseness of his character, and especially his mean betrayal of his Master in the Garden of Gethsemane, "And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?" — Luke 22: 47, 48.

If this were done of old, in a green tree,
Allowed in the Spring rawness of our kind,
What may be licensed in the Autumn dry
And ripe, the latter harvest-tide of man?
— Bk. VIII, l. 554. Dom. H.

For if they do these things in a green tree, what shall be done in the dry? — Luke 23: 31.

'Twas a thief said the last kind word to Christ:
Christ took the kindness and forgave the theft.
— Bk. VI, l. 869. C.

And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.
— Luke 23: 42–43.

JOHN

He, the Truth, is, too,
The Word. — Bk. X, l. 376. Pope.

Jesus saith unto him, I am the way, the truth, and the life. — John 14 : 6.

In the beginning was the Word, and the Word was with God, and the Word was God. — John 1 : 1.

"The Gospel checks the Law," "Law, Gospel and the Church," "Gospel leading Law" (and many similar expressions).
— Bk. VIII, ll. 715, 720, 1402, etc. Dom. H.

For the Law was given by Moses, but grace and truth came by Jesus Christ. — John 1 : 17.

And therefore turned he water into wine,
To show I should obey my spouse like Christ.
— Bk. VII, l. 449. Pom.

And both Jesus was called, and his disciples, to the marriage. . . . When the ruler of the feast had tasted the water that was made wine . . . — John 2 : 2, 9. (See also Eph. 5 : 24.)

Zeal of her house hath eaten us up.
— Bk. VIII, l. 896. Dom. H.

And his disciples remembered that it was written, The zeal of thine house hath eaten me up. — John 2 : 17.

As I know
I speak. — Bk. X, l. 1290. Pope.

We speak that we do know, and testify that we have seen.
— John 3 : 11.

What lacks, then, of perfection fit for God
But just the instance which this tale supplies
Of love without a limit? — Bk. X, l. 1367. Pope.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. — John 3 : 16.

. . . the true instinct of an old good man
Who happens to hate darkness and love light, —
— Bk. XII, l. 593. B. and R.

For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. — John. 3 : 20–21.

Speedily vacate
The step by pool-side, leave Bethesda free
To patients plentifully posted round.
— Bk. IX, l. 1217. Bot.

Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.
— John 5 : 2, 3.

At first we are advised — "A lad hath here
Seven barley-loaves and two small fishes: what
Is that among so many?" Aptly asked:

But put that question twice and quite as apt,
The answer is "Fragments, twelve baskets full!"
— Bk. VIII, l. 1203. Dom. H.

One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. — John 6: 8–13.

Cf. Matt. 14: 17, 20, 21: And they say unto him, We have here but five loaves, and two fishes. . . . and they took up of the fragments that remained twelve baskets full. And they that had eaten were about five thousand men, beside women and children.

Also Matt. 15: 34, 37, 38: And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes. . . . And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full. And they that did eat were four thousand men, besides women and children. (Observe that the two "miracles of the loaves" are here confused by Dominus Hyacinthus.)

Who feed on fat things, leave the master's self
To gather up the fragments of the feast.
— Bk. I, l. 321. R. and B.

When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

— John 6 : 12.

No conscience-stricken sinner, caught i' the act,
And patiently awaiting our first stone.

— Bk. IX, l. 931. Bot.

And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, They say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou? . . . When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers?

— John 8 : 3–5, 10.

Under old dispensation, argue they,
The doom of the adulterous wife was death,
Stoning by Moses' law. "Nay, stone her not,
Put her away!" next legislates our Lord.

* * * * * *

The Gospel checks the Law which throws the stone,
The Church tears the divorce-bill Gospel grants.

— Bk. VIII, l. 699, 715. Dom. H.

And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, They say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou? . . . So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. — John 8 : 3–5, 7. (Cf. Matt. 5 : 31, 32, It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, That who-

soever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery.)

Neither do I condemn thee, go in peace.
— Bk. VIII, l. 377. Dom. H.

And Jesus said unto her, Neither do I condemn thee: go, and sin no more. — John 8: 11.

Wakes from a muse and stands convinced of sin.
— Bk. XI, l. 629. G.

Which of you convinceth me of sin? — John 8: 46.

. . . Jesus Christ!
Of whom men said, with mouths Thyself mad'st once,
"He hath a devil." — Bk. VII, l. 1483. Pom.

Then said the Jews unto him, Now we know that thou hast a devil. — John 8: 52.

In God's name! Once more on this earth of God's,
While twilight lasts, and time wherein to work, —
— Bk. X, l. 163. Pope.

I must work the works of him that sent me, while it is day: the night cometh, when no man can work. — John 9: 4.

. . . It is of age,
Ask it! — Bk. VIII, l. 1432. Dom. H.

Therefore said his parents, He is of age; ask him.
— John 9: 23.

Archbishop, who art under i' the Church,
As I am under God, — thou, chosen by both

To do the shepherd's office, feed the sheep —
How of this lamb that panted at thy foot
While the wolf pressed on her within crook's reach?
Wast thou the hireling that did turn and flee?
— Bk. X, l. 987. Pope.

Jesus saith unto him [Peter], Feed my sheep.
— John 21 : 17.

The hireling fleeth, because he is an hireling, and careth not for the sheep. — John 10 : 13.

There prattled they, discoursed the right and wrong,
Turned wrong to right, proved wolves sheep and sheep wolves,
So that you scarce distinguished fell from fleece;
Till out spoke a great guardian of the fold,
Stood up, put forth his hand that held the crook, —
— Bk. I, l. 644. R. and B.

. . . and detect at least
A touch of wolf in what showed whitest sheep,
A cross of sheep redeeming the whole wolf, —
— Bk. I, l. 655. R. and B.

And now what does this Vicar of our Lord,
Shepherd o' the flock, — one of whose charge bleats sore
For crook's help from the quag wherein it drowns?
Law suffers him employ the crumpled end:
His pleasure is to turn staff, use the point,
And thrust the shuddering sheep, he calls a wolf,
Back and back, down and down to where hell gapes!

* * * * * *

. . . Your self-styled shepherd thieves!
A thief — and how thieves hate the wolves we know:

* * * * * *

But why the wolf should compliment the thief
With shepherd's title, . . .

— Bk. XI, ll. 400, 434, 439. G.

Christ is the Good Shepherd. "I am the good shepherd and know my sheep." — John 10: 14.

The fold is the Church. "And there shall be one fold, and one shepherd." — John 10: 16.

The thief is the impostor. "All that ever came before me are thieves and robbers." — John 10: 8.

The wolf is the enemy of the sheep. "And the wolf catcheth them, and scattereth the sheep." — John 10: 12. In order fully to understand this elaborate allusion, it is necessary to read the whole of the tenth chapter of John's Gospel. The meaning of the figurative language is made clearer in Acts 20: 28, 29, where St. Paul says, "Take heed, therefore, unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock."

And this their lily, — could they but transplant
And set in vase to stand by Solomon's porch
'Twixt lion and lion! — Bk. IV, l. 328. T. Q.

And Jesus walked in the temple in Solomon's porch. — John 10: 23. (Solomon's porch is again mentioned in Acts 3: 11, and Acts 5: 12. Lions are not mentioned as a feature of Solomon's porch. Browning must have had in mind Solomon's

ivory throne, which had six steps, each step adorned with a pair of lions, one on each side.) *

Who shall pluck the sheep Thou holdest from Thy hand? — Bk. X, l. 642. Pope.

My sheep hear my voice, . . : and they shall never perish, neither shall any man pluck them out of my hand.
— John 10 : 27, 28.

In faith held fast despite the plucking fiend.
— Bk. X, l. 1024. Pope.

And they shall never perish, neither shall any man pluck them out of my hand. — John 10 : 28.

(Submitted the Iscariot) "be mine the eternal gust,
And yours the sublunary sustenance!
See that whate'er be left, ye give the poor!"
— Bk. IX, l. 1100. Bot.

Then said one of his disciples, Judas Iscariot, . . . Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. — John 12 : 4–6.

Shall Judas, — hard upon the donor's heel,
To filch the fragments, . . .
— Bk. X, l. 472. Pope.

This he said, not that he cared for the poor; but because he was a thief. — John 12 : 6.

Abate, gird your loins and wash my feet!
— Bk. XI, l. 616. G.

* See p. 25.

He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

—John 13:4, 5.

. . . foot-washer and foot-wiper, nay
Foot-kisser to each comrade of you all!

—Bk. IX, l. 1086. Bot.

After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. . . . If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

—John 13:5, 14.

I thirst for truth,
But shall not drink it till I reach the source.

—Bk. VI, l. 2067. C.

Jesus saith unto him, I am the way, the truth, and the life.

—John 14:6.

Now — I am speaking truth to the Truth's self:
God will lend credit to my words this time.

—Bk. VII, l. 1198. Pom.

Jesus saith unto him, I am the way, the truth and the life.

—John 14:6.

"Who may have other light than we perceive,
Or why is it the whole world hates them thus?"

—Bk. I, l. 316. R. and B.

If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

—John 15:19.

Pretence may this be and a cloak for sin.
—Bk. II, l. 1104. H. R.

But now they have no cloak for their sin. —John 15 : 22.

"I have long since renounced your world."
—Bk. XII, l. 614. B. and R.

. . . the day when I must read the vows,
Declare the world renounced, and undertake
To become priest . . .

* * * * * *

Cast in my lot thus with no gay young world
But the grand old Church : she tempts me of the two.
"Renounce the world? Nay, keep and give it us!"
—Bk. VI, l. 262, 307.

The renunciation of the world for a life of devotion, and the contrast between the world and the Church are distinctly Biblical. Many passages in the New Testament embody the thought; as John 17 : 16, "They are not of the world, even as I am not of the world," and John 5 : 14, "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." Also 1 John 2 : 15, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

I don't hear much of harm that Malchus did
After the incident of the ear, my lords!
St. Peter took the efficacious way;
Malchus was sore but silenced for his life:
He did not hang himself i' the Potter's Field
Like Judas, who was trusted with the bag

And treated to sops after he proved a thief.
So, by this time, my true and obedient wife
Might have been telling beads with a gloved hand;
Awkward a little at pricking hearts and darts
On sampler possibly, but well otherwise:
Not where Rome shudders now to see her lie.
I give that for the course a wise man takes;
I took the other however, tried the fool's,
The lighter remedy, brandished rapier dread
With cork-ball at the tip, boxed Malchus' ear
Instead of severing the cartilage.

— Bk. V, l. 967. G.

Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. — John 18 : 10.

And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. — John 13 : 26.

This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. — John 12 : 6. (See also Matt. 27 : 5, 7, 10, and Acts 1 : 18.)

"Why, on a certain feast, Barabbas' self
Was set free, not to cloud the general cheer:
Neither shalt thou pollute thy Sabbath close!"

— Bk. X, l. 2056. Pope.

But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? They cried all again, saying, Not this man, but Barabbas! — John 18 : 39, 40.

My masters, there's an old book, you should con
For strange adventures, applicable yet,

'Tis stuffed with. Do you know that there was once
This thing: a multitude of worthy folk
Took recreation, watched a certain group
Of soldiery intent upon a game, —
How first they wrangled, but soon fell to play,
Threw dice, — the best diversion in the world.
A word in your ear, — they are now casting lots,
Ay, with that gesture quaint and cry uncouth,
For the coat of One murdered an hour ago!

— Bk. VI, l. 49. C.

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be.

— John 19: 23, 24.

Why, Scripture yields no parallel for this!
The soldiers only threw dice for Christ's coat;
We want another legend of the Twelve
Disputing if it was Christ's coat at all,
Claiming as prize the woof of price — for why?
The Master was a thief, purloined the same,
Or paid for it out of the common bag!

— Bk. X, l. 1525. Pope.

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: . . . These things therefore the soldiers did. — John 19: 23, 24.

. . . but because he [Judas] was a thief, and had the bag.
— John 12 : 6.

"I," commenced John, "dreamed . . .
I was the Loved Disciple:"
— Bk. IX, ll. 1070, 1073. Bot.

When Jesus therefore saw his mother, and the disciple standing by whom he loved, . . . — John 19 : 26.

I feel I can stand somehow, half sit down
Without help, make shift to even speak, you see,
Fortified by the sip of — why, 'tis wine,
Velletri, — and not vinegar and gall,
So changed and good the times grow!
— Bk. V, l. 2. G.

And they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. — John 19 : 29.

. . . Thy transcendent act
Beside which even the creation fades
Into a puny exercise of power.
— Bk. X, l. 1339. Pope.

When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.
— John 19 : 30.

. . . this year
The seventeen hundredth since God died for man.
— Bk. X, l. 1534. Pope.

He said, It is finished: and he bowed his head, and gave up the ghost. — John 19 : 30.

Even the blessed Magdalen mistook
Far less forgiveably: consult the place—
Supposing him to be the gardener,
"Sir," said she, and so following.
—Bk. IX, l. 938. Bot.

She, supposing him to be the gardener, saith unto him, Sir . . . —John 20: 15.

'Twas a Thomas too
Obtained,—more favored than his namesake here,—
A gift, tied faith fast, foiled the tug of doubt,—
Our Lady's girdle; down he saw it drop
As she ascended into heaven, they say:
He kept that safe and bade all doubt adieu.
—Bk. VI, l. 1099. C.

The story of St. Thomas and Our Lady's girdle is legendary. But the character of the apostle who demanded proof as a foundation of faith is scriptural (John 20: 25), and the Virgin's condescension in granting the substantial token is like that of Jesus in John 20: 27: "Then said he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and saith unto him, My Lord and my God!"

ACTS

This copier of the mien and gait and garb
Of Peter and Paul, that he may go disguised,
Rob halt and lame, sick folk i' the temple porch! *
—Bk. X, l. 885. Pope.

* See p. 25.

Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. And a certain man, lame from his mother's womb, was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; . . . And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. — Acts 3 : 1, 2, 11.

I, having a field,
Went, sold it, laid the sum at Peter's foot.
— Bk. V, l. 249. G.

And Joses, who by the apostles was surnamed Barnabas . . . having land sold it, and brought the money, and laid it at the apostles' feet. — Acts 4 : 36, 37.

All human plans and projects come to nought.
— Bk. VII, l. 902. Pom.

For if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it;
— Acts 5 : 38, 39.

Breathed threatenings, rage and slaughter!
— Bk. V, l. 933. G.

And Saul, yet breathing out threatenings and slaughter . . . — Acts 9 : 1.

Read to thy profit how the Apostle once
For ease and safety, when Damascus raged,
Was let down in a basket by the wall
To 'scape the malice of the governor.
— Bk. VIII, l. 1329. Dom. H.

But their laying in wait was known of Saul. And they watched the gates day and night, to kill him. Then the disciples took him by night, and let him down by the wall in a basket. — Acts 9 : 24, 25.

"I plucked the absolute dead from God's own bar
And raised up Dorcas, — why not rescue thee?"
— Bk. XI, l. 329. G.

But Peter put them all forth, and kneeled down, and prayed; and turning him to the body, said, Tabitha [Dorcas], arise. And she opened her eyes: and when she saw Peter, she sat up. And he gave her his hand, and lifted her up.
— Acts 9 : 40, 41.

You are Christians. — Bk. VI, l. 211. C.

And the disciples were called Christians first in Antioch.
— Acts 11 : 26.

"Wot ye your Christ had vexed our Herod thus?"
— Bk. X, l. 101. Pope.

Now about that time, Herod the king stretched forth his hands to vex certain of the church. — Acts 12 : 1.

A bolt from heaven should cleave roof and clear place,

* * * * * *

And purify the scene with outside day —
Which yet, in the absolutest drench of dark,
Ne'er wants a witness. — Bk. X, ll. 996, 1000. Pope.

Who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness. — Acts 14 : 16. 17. (Cf. John 1 : 7, The same came for a witness, to bear witness of the light.)

. . . raised an altar to the Unknown God.
— Bk. XI, l. 2029. G.

For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD.
— Acts 17 : 23.

There posed he
Sending his god-glance after his shot shaft,
Apollos turned Apollo. — Bk. II, l. 792. H. R.

A certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures. — Acts 18 : 24.

How one brought up at the very feet of law
As I, awaits the grave Gamaliel's nod
Ere he clench fist at outrage. — Bk. V, l. 1106. G.

I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers. — Acts 22 : 3.

. . . our oracle,
Our Farinacci, my Gamaliel erst.
— Bk. VIII, l. 328. Dom. H.

. . . brought up in this city at the feet of Gamaliel.
— Acts 22 : 3.

"Five hundred years ere Paul spoke, Felix heard, —
How much of temperance and righteousness,
Judgment to come, did I find reason for."
— Bk. X, l. 1718. Pope.

And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him

concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled. — Acts 24 : 24, 25.

Cæsar thou seekest? To Cæsar thou shalt go!
— Bk. V, l. 1175. G.

Hast thou appealed unto Cæsar? unto Cæsar shalt thou go. — Acts 25 : 12.

He wants the right hand with the signet-ring
Of King Agrippa, now, to shake and use.
— Bk. VI, l. 319. C.

Then Paul stretched forth the hand, and answered for himself: I think myself happy, king Agrippa. — Acts 26 : 1, 2.

ROMANS

And turn the truth into a lie. — Bk. XI, l. 1685. G.

Who changed the truth of God into a lie. — Rom. 1 : 25.

Let God be true and every man
A liar. — Bk. XII, l. 453. B. and R.

Yea, let God be true, but every man a liar. — Rom. 3 : 4.

. . . God is true
And every man a liar. — Bk. XII, l. 600. B. and R.

Yea, let God be true, but every man a liar. — Rom. 3 : 4.

"God is true
And every man a liar." — Bk. XII, l. 651. B. and R.

Yea, let God be true, but every man a liar. — Rom. 3 : 4.

For wherefore use bad means to a good end?
—Bk. VIII, l. 1132. Dom. H.

And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come.
—Rom. 3 : 8.

All of us sinful, all with need of grace.
—Bk. X, l. 183. Pope.

For all have sinned, and come short of the glory of God; Being justified freely by his grace. — Rom. 3 : 23, 24.

Does Law permit a taste of Gospel-grace?
—Bk. XI, l. 376. G.

Because the law worketh wrath . . . Therefore it is of faith, that it might be by grace. — Rom. 4 : 15, 16.

"Nay," groaned the Augustinian, "what's there new?
Crime will not fail to flare up from men's hearts
While hearts are men's and so born criminal."
—Bk. III, l. 98. O. H.

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. — Rom. 5 : 12. (See also Ps. 51 : 5.)

In a low noisy smoky world like ours
Where Adam's sin made peccable his seed.
—Bk. VIII, l. 1442. Dom. H.

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. — Rom. 5 : 12.

Impossible to Adamic flesh.
— Bk. IX, l. 1443. Bot.

Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. — Rom. 5 : 12.

"They are grafted, barren twigs,
Into the living stock of Christ."
— Bk. X, l. 1897. Pope.

. . . and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree. — Rom. 11 : 17.

The standing ordinance of God on earth.
— Bk. X, l. 1069. Pope.

Whosoever therefore resisteth the power, resisteth the ordinance of God. — Rom. 13 : 2.

It reads efficient, now, comminatory,
A terror to the wicked, answers so
The mood o' the magistrate, the mind of law.
— Bk. V, l. 2000. G.

For rulers are not a terror to good works, but to the evil.
— Rom. 13 : 3.

Nor bore the secular sword in vain.
— Bk. IX, l. 1116. Bot.

For he beareth not the sword in vain. — Rom. 13 : 4.

Thou . . . . . .

* * * * * *

didst resist —

Anticipate the office that is mine —
And with his own sword stay the upraised arm.
— Bk. X, l. 1081. Pope.

For he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. — Rom. 13 : 4. (Also Deut. 32 : 35.)

The magistrate, he beareth not the sword
In vain. — Bk. XI, l. 789. G.

For he beareth not the sword in vain. — Rom. 13 : 4.

How vain are chambering and wantonness,
Revel and rout and pleasures that make mad!
— Bk. VIII, l. 48. Dom. H.

Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness.
— Rom. 13 : 13.

"Am I not Pope, and presently to die,
And busied how to render my account."
— Bk. I, l. 337. R. and B.

So then every one of us shall give account of himself to God. — Rom. 14 : 12.

Why, sir, the stumbling-block is cursed and kicked,
Block though it be. — Bk. II, l. 1423. H. R.

. . . that no man put a stumbling-block or an occasion to fall in his brother's way. — Rom. 14 : 13.

My wife proved, whether by her fault or mine, —
That's immaterial, — a true stumbling-block
I' the way of me her husband. — Bk. XI, l. 1522. G.

But judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way. — Rom. 14 : 13.

. . . these several stumbling-blocks.
— Bk. XI, l. 1740. G.

. . . a stumbling-block or an occasion to fall.
— Rom. 14 : 13.

. . . there's Christ to serve ! — Bk. XI, l. 647. G.

For he that in these things serveth Christ is acceptable to God, and approved of men. — Rom. 14 : 18.

1 CORINTHIANS

. . . for the natural man is roused.
— Bk. I, l. 961. R. and B.

But the natural man receiveth not the things of the Spirit of God. — 1 Cor. 2 : 14.

The natural man may effervesce in ire.
— Bk. VIII, l. 687. Dom. H.

But the natural man receiveth not the things of the Spirit of God. — 1 Cor. 2 : 14.

By growth of circumstance athwart the life
O' the natural man. — Bk. IX, l. 487. Bot.

. . . the natural man. — 1 Cor. 2 : 14.

Done at an instinct of the natural man.
— Bk. X, l. 1583. Pope.

But the natural man receiveth not the things of the Spirit of God. — 1 Cor. 2 : 14.

For all misapprehending ignorance
O' the human heart, much more the mind of Christ. — Bk. VI, l. 1863. C.

For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ. — 1 Cor. 2 : 16.

— No dose of purer truth than man digests,
But truth with falsehood, milk that feeds him now,
Not strong meat he may get to bear some day —
— Bk. I, l. 830. R. and B.

I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.
— 1 Cor. 3 : 2.

Milk for babes, not strong meat which men require.
— Bk. VIII, l. 1629. Dom. H.

And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat.
— 1 Cor. 3 : 1, 2. (Also Heb. 5 : 13, 14.)

He dug and dibbled, sowed and watered, — still
'Tis a chance wayfarer shall pluck the increase.
— Bk. IX, l. 295.

I have planted, Apollos watered; but God gave the increase.
— 1 Cor. 3 : 6.

I am saved through him
So as by fire. — Bk. VII, l. 1738. Pom.

If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. — 1 Cor. 3 : 15.

The lost he saved even yet, so as by fire.
— Bk. X, l. 714. Pope.

But he himself shall be saved; yet so as by fire.
— 1 Cor. 3 : 15.

Also the stage where the priest played his part,
A spectacle for angels. — Bk. I, l. 503. R. and B.

For we are made a spectacle unto the world, and to angels, and to men. — 1 Cor. 4 : 9.

Thus stand the wife and priest, a spectacle,
I doubt not, to unseen assemblage there.
— Bk. X, l. 665. Pope.

For we are made a spectacle unto the world, and to angels, and to men. — 1 Cor. 4 : 9.

A trifle of torture to the flesh, like yours,
While soul is spared such foretaste of hell-fire,
Is naught. — Bk. V, l. 75. G.

To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. — 1 Cor. 5 : 5.

Leavened into a lump. — Bk. XI, l. 1474. G.

A little leaven leaveneth the whole lump.
1 Cor. 5 : 6. (See also Gal. 5 : 9.)

Man is born nowise to content himself,
But please God. — Bk. X, l. 435. Pope.

Know ye not that . . . ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. — 1 Cor. 6 : 19, 20.

My lords have chosen the happier part with Paul
And neither marry nor burn. — Bk. V, l. 723. G.

I say therefore to the unmarried and widows, It is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn.
— 1 Cor. 7:8, 9.

As in campaigns, we fight but others pay,
Suis expensis, nemo militat.
— Bk. IX, l. 645. Bot.

Who goeth a warfare any time at his own charges?
— 1 Cor. 9:7.

Quis militat suis stipendiis unquam? — The Vulgate.

The muzzled ox that treadeth out the corn.
— Bk. XI, l. 1469. G.

For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn.
— 1 Cor. 9:9. (See also 1 Tim. 5:18, and Deut. 25:4.)

We find St. Paul
No recreant to this faith delivered once:
"Far worthier were it that I died," cries he,
Expedit mihi magis mori, "than
That any one should make my glory void,"
Quam ut gloriam meam quis evacuet!
See *ad Corinthienses.*
— Bk. VIII, l. 673. Dom. H.

For it were better for me to die, than that any man should make my glorying void. — 1 Cor. 9:15.

Are these things writ for no example, Sirs?
— Bk. VIII, l. 658. Dom. H.

Now all these things happened unto them for ensamples.
— 1 Cor. 10 : 11.

Were it not simple Christian charity.
— Bk. VII, l. 1088. Pom.

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. — 1 Cor. 13 : 1.

And in a commendable charity
Which trusteth all. — Bk. II, l. 1101. H. R.

Charity . . . believeth all things. — 1 Cor. 13 : 4, 7.

. . . decently and in order.
— Bk. XII, l. 269. B. and R.

Let all things be done decently and in order.
— 1 Cor. 14 : 40.

. . . 'tis the way they wake
And wait, two martyrs somewhere in a tomb
Each by each as their blessing was to die ;
Some signal they are promised and expect, —
When to arise before the trumpet scares :
So, through the whole course of the world they wait
The last day, but so fearless and so safe !
— Bk. VI, l. 1184. C.

In a moment, in the twinkling of an eye, at the last trump ; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. — 1 Cor. 15 : 52.

. . . for a twinkling of an eye,
We hesitatingly appealed to law, —
— Bk. VIII, l. 839. Dom. H.

In a moment, in the twinkling of an eye. — 1 Cor. 15 : 52.

In a moment, in the twinkle of an eye.
— Bk. XI, l. 588. G.

In a moment, in the twinkling of an eye. — 1 Cor. 15 : 52.

"Anathema! Suppression is the word!"
— Bk. XI, l. 1514. G.

If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha. — 1 Cor. 16 : 22.

2 CORINTHIANS

The law stands though the letter kills: what then?
The spirit saves as unmistakeably.
— Bk. XI, l. 1999. G.

For the letter killeth, but the spirit giveth life.
— 2 Cor. 3 : 6.

The letter kills, the spirit keeps alive
In law and gospel. — Bk. XI, l. 1531. G.

For the letter killeth, but the spirit giveth life.
— 2 Cor. 3 : 6.

So should the frail become the perfect, rapt
From glory of pain to glory of joy.
— Bk. X, l. 1801. Pope.

But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory. — 2 Cor. 3 : 18.

By faith and not by sight. — Bk. VII, l. 1510. Pom.

For we walk by faith, not by sight. — 2 Cor. 5 : 7.

So, quick, be sorry since it saves my soul!
— Bk. XI, l. 460. G.

For godly sorrow worketh repentance to salvation.
— 2 Cor. 7 : 10.

We became poor as Francis or our Lord.
— Bk. V, l. 164. G.

For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor.
— 2 Cor. 8 : 9. (See also Matt. 8 : 20.)

. . . as 'tis said St. Paul himself
Deplored the check o' the puny presence, still
Cheating his fulmination of its flash.
— Bk. IX, l. 606. Bot.

For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible.
— 2 Cor. 10 : 10.

. . . As if in turning from the Cross,
With trust to keep the sight and save my soul,
I had stumbled, first thing, on the serpent's head
Coiled with a leer at foot of it. — Bk. V, l. 1657. G.

But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.
— 2 Cor. 11 : 3. (See also Gen. 3 : 15.)

GALATIANS

. . . characterize
Man as made subject to a curse.
— Bk. X, l. 350. Pope.

For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. — Gal. 3 : 10.

At the moment, only recognized aright
I' the fulness of the days, for God's.
— Bk. X, l. 807. Pope.

But when the fulness of the time was come, God sent forth his Son. — Gal. 4 : 4. (See also Eph. 1 : 10.)

Leavened into a lump. — Bk. XI, l. 1473. G.

A little leaven leaveneth the whole lump.
— Gal. 5 : 9. (See also 1 Cor. 5 : 6.)

EPHESIANS

What profits me the fulness of the days,
The final dispensation, I demand.
— Bk. VIII, l. 718. Dom. H.

That in the dispensation of the fulness of times he might gather together in one all things in Christ. — Eph. 1 : 10.

I' the fulness of the days. — Bk. X, l. 808. Pope.

That in the dispensation of the fulness of times. . . .
— Eph. 1 : 10.

Till after, in the fulness of the days,
— Bk. XII, l. 831. B. and R.

That in the dispensation of the fulness of times. . . .
— Eph. 1 : 10. (See also Gal. 4 : 4.)

I found this book,
Gave a *lira* for it, eightpence English just,
(Mark the predestination!) when a Hand,
Always above my shoulder, pushed me once,
Across a square in Florence, —
— Bk. I, l. 38. R. and B.

. . . being predestinated according to the purpose of him who worketh all things after the counsel of his own will.
— Eph. 1 : 11.

That child of theirs caught up thus in the cloud
And carried by the Prince o' the Power of the Air
Whither he would, to wilderness or sea.

* * * * * *

Nor prejudice the Prince o' the Power of the Air.
— Bk. I, ll. 566, 597. R. and B.

. . . according to the prince of the power of the air. — Eph. 2 : 2. See also Luke 8 : 29, For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.

Leaving the shows of things to the Lord of Show
And Prince o' the Power of the Air.
— Bk. VI, l. 1820. C.

. . . according to the course of this world, according to the prince of the power of the air. — Eph. 2 : 2.

At challenge of — what unacknowledged powers
O' the air. — Bk. X, l. 1553. Pope.

. . . according to the course of this world, according to the prince of the power of the air. — Eph. 2 : 2.

All of us sinful, all with need of grace,
All chary of our life, — the minute more
Or minute less of grace which saves a soul. —
— Bk. X, l. 183. Pope.

For by grace are ye saved through faith. — Eph. 2 : 8. See also Rom. 3 : 23, For all have sinned, and come short of the glory of God.

. . . set man's step
In the true way by help of the great glow
A way wherein it is ordained he walk.
— Bk. X, l. 1815. Pope.

For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. — Eph. 2 : 10.

. . . the bride
To groom as is the Church and Spouse to Christ.
— Bk. XI, l. 1304. G.

For the husband is the head of the wife, even as Christ is the head of the church. — Eph. 5 : 23.

. . . yet priestliness
Can find a parallel to the marriage-bond
In its own blessed special ordinance
Whereof indeed was marriage made the type :
The Church may show her insubordinate,
As marriage her refractory. — Bk. V, l. 724. G.

For the husband is the head of the wife, even as Christ is the head of the church: . . . Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. — Eph. 5 : 23, 24.

Husbands once more God's representative,
Wives like the typical spouse once more.
— Bk. V, l. 2043. G.

Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. — Eph. 5 : 24.

And after, told me I was now a wife,
Honoured indeed, since Christ thus weds the Church,
And therefore turned He water into wine,
To show I should obey my spouse like Christ.
* * * * * *
When I saw nothing more, the next three weeks,
Of Guido — "Nor the Church sees Christ" thought I :
"Nothing is changed however, wine is wine
And water only water in our house."
— Bk. VII, ll. 447, 472. Pom.

Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.
— Eph. 5 : 24. (See also John 2 : 1, 9.)

My wife, (the Church declared my flesh and blood).
— Bk. XI, l. 1216. G.

For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. — Eph. 5 : 31. (See also Matt. 19 : 5, and Mark 10 : 8.)

My fight is figurative, blows i' the air,
Brain-war with powers and principalities,
Spirit-bravado, no real fisticuffs!
— Bk. XI, l. 2320. G.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world. — Eph. 6: 12.

. . . By procuration of the powers
Of darkness. — Bk. XII, l. 569. B. and R.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world. — Eph. 6: 12. (See also Luke 22: 53.)

Where are the Christians in their panoply?
The loins we girt about with truth, the breasts
Righteousness plated round, the shield of faith,
The helmet of salvation, and that sword
O' the Spirit, even the word of God, — where these?
— Bk. X, l. 1566. Pope.

Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God. — Eph. 6: 13–17.

PHILIPPIANS

This one earth, out of all the multitude
Of peopled worlds, as stars are now supposed, —

Was chosen, and no sun-star of the swarm,
For stage and scene of Thy transcendent act
Beside which even the creation fades
Into a puny exercise of power.

* * * * * *

. . . let love be so,
Unlimited in its self-sacrifice,
Then is the tale true and God shows complete.

— Bk. X, ll. 1336, 1370. Pope.

Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. — Phil. 2: 5–8.

Meant to help women because these helped Christ.

— Bk. X, l. 1500. Pope.

And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel. — Phil. 4: 3. (See also Matt. 27: 55.)

To all men be our moderation known!

— Bk. III, l. 1395. O. H.

Let your moderation be known unto all men. — Phil 4: 5.

If there be any virtue, any praise, —

— Bk. X, l. 1028. Pope.

. . . if there be any virtue, and if there be any praise, think on these things. — Phil. 4: 8.

The courtly Christian, not so much St. Paul
As a saint of Cæsar's household.
— Bk. II, l. 791. H. R.

All the saints salute you, chiefly they that are of Cæsar's household. — Phil. 4 : 22.

COLOSSIANS

Put away gossip Jack and goody Joan
And go become familiar with the Great,
Greatness to touch and taste and handle now, —
— Bk. V, l. 520. G.

Touch not; taste not; handle not; which all are to perish with the using. — Col. 2 : 21, 22.

"Lie not at all," the exacter precept bids.
— Bk. IX, l. 784. Bot.

Lie not to one another, seeing that ye have put off the old man with his deeds. — Col. 3 : 9.

1 THESSALONIANS

. . . the trump of God. — Bk. X, l. 1058. Pope.

. . . with the voice of the archangel, and with the trump of God. — 1 Thes. 4 : 16.

. . . — if in right returned
For wrong, most pardon for worst injury,
If there be any virtue —
— Bk. X, l. 1025. Pope.

See that none render evil for evil unto any man; but ever follow that which is good. — 1 Thes. 5 : 15.

2 THESSALONIANS

Concede I be all one bloodguiltiness
And mystery of murder. — Bk. XI, l. 335. G.

For the mystery of iniquity doth already work.
— 2 Thes. 2 : 7.

. . . as doubtless strong illusions are,
And strange disguisings whereby truth seems false.
— Bk. II, l. 1410. H. R.

And for this cause God shall send them strong delusion, that they should believe a lie. — 2 Thes. 2 : 11.

Let God see to that—
Hating lies, let not her believe a lie.
— Bk. VI, l. 1047. C.

And for this cause God shall send them strong delusion, that they should believe a lie. — 2 Thes. 2 : 11.

1 TIMOTHY

And eyes, on warrant of the story, wax
Wanton. — Bk. XI, l. 1828. G.

For when they have begun to wax wanton . . .
— 1 Tim. 5 : 11.

The muzzled ox that treadeth out the corn.
— Bk. XI, l. 1469. G.

For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. — 1 Tim. 5 : 18. (Deut. 25 : 4.)

My earthly good, temptation and a snare.
—Bk. VII, l. 1724. Pom.

But they that will be rich fall into temptation and a snare.
—1 Tim. 6:9.

2 TIMOTHY

. . . that Power
Who undertook to make and made the world,
Devised and did effect man, body and soul,
Ordained salvation for them both, and yet . . .
Well, is the thing we see, salvation?
—Bk. X, l. 1626. Pope.

. . . According to the power of God; Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, But is now made manifest by the appearing of our Saviour, Jesus Christ.—2 Tim. 1:8–10.

. . . with no aim
At leading silly women captive.
—Bk. V, l. 2045. G.

For of this sort are they which creep into houses, and lead captive silly women laden with sins.—2 Tim. 3:6.

Read to thy profit how the Apostle once
For ease and safety, when Damascus raged,
Was let down in a basket by the wall
To 'scape the malice of the governor
* * * * * *
Many are of opinion — covered close,

Concealed with — what except that very cloak
He left behind at Troas afterward?
— Bk. VIII, l. 1329. Dom. H.

The cloke that I left at Troas with Carpus, when thou comest, bring with thee. — 2 Tim. 4 : 13. (See also Acts 9 : 25.)

TITUS

You keep the house i' the main, as most men do
And all good women. — Bk. II, l. 1343. H. R.

. . . teach the young women . . . to be discreet, chaste, keepers at home, good. — Titus 2 : 4, 5.

PHILEMON

Saint Paul has had enough and to spare, I trow,
Of ragged run-away Onesimus.
— Bk. VI, l. 317. C.

I beseech thee for my son, Onesimus, whom I have begotten in my bonds: . . . for perhaps he therefore departed for a season, that thou shouldst receive him for ever; Not now as a servant, but above a servant, a brother beloved.
— Philemon 10, 15, 16.

. . . "Come, cleanse you, ease the ache
Of these old bones, refresh our bowels, boy!"
— Bk. XI, l. 1792. G.

Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord. — Philemon 20.

HEBREWS

I can believe this dread machinery
Of sin and sorrow, would confound me else,

Devised, — all pain, at most expenditure
Of pain by Who devised pain, — to evolve,
By new machinery in counterpart,
The moral qualities of man — how else?
To make him love in turn and be beloved.
— Bk. X, l. 1375. Pope.

For it became him, for whom are all things and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. — Heb. 2:10. (Cf. 1 John 4:19, We love him, because he first loved us.)

I it is teach the monk what scripture means,
And that the tongue should prove a two-edged sword. — Bk. XII, l. 711. B. and R.

For the word of God is quick, and powerful, and sharper than any two-edged sword. — Heb. 4:12 (or Rev. 1:16).

Milk for babes, not strong meat which men require.
— Bk. VIII, l. 1629. Dom. H.

For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age. — Heb. 5:13, 14.

So may the truth be flashed out by one blow,
And Guido see, one instant, and be saved.
— Bk. X, l. 2127. Pope.

Many texts promise salvation to the uttermost to him who shall receive the truth in faith. One example is: "Wherefore he is able also to save them to the uttermost that come unto God by him." — Heb. 7:25.

Since close on death comes judgment and comes doom. — Bk. XI, l. 343. G.

And as it is appointed unto men once to die, but after this the judgment. — Heb. 9 : 27.

. . . life
Being done with here, begins i' the world away:
I shall next have "Come mortals and be judged!"
There's but a minute betwixt this and then.
— Bk. XI, l. 456. G.

And as it is appointed unto men once to die, but after this the judgment. — Heb. 9 : 27.

With foretaste of the Land of Promise.
— Bk. V, l. 348. G.

By faith he sojourned in the land of promise. — Heb. 11 : 9.

Heaven's saint whereof earth was not worthy.
— Bk. XII, l. 525. B. and R.

Of whom the world was not worthy. — Heb. 11 : 38.

When, at a known name whispered through the door
Of a lone villa on a Christmas night,
It opened that the joyous hearts inside
Might welcome as it were an angel-guest.
— Bk. I, l. 392. B. and R.

Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. — Heb. 13 : 2.

JAMES

Was the trial sore?
Temptation sharp? Thank God a second time!
Why comes temptation but for man to meet
And master and make crouch beneath his foot,
And so be pedestaled in triumph?
— Bk. X, l. 1183. Pope.

My brethren, count it all joy when ye fall into divers temptations; . . . Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.
— James 1 : 2, 12.

Why must the sin, conceived thus, bring forth death? — Bk. X, l. 801. Pope.

Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death. — James 1 : 15.

The superfluity of naughtiness.
— Bk. IV, l. 658. T. Q.

Wherefore lay apart all filthiness and superfluity of naughtiness. — James 1 : 21.

How do the Christians here deport them, keep
Their robes of white unspotted by the world?
Bk. X, l. 1452. Pope.

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. — James 1 : 27.

He kept life-long unspotted from the world!
— Bk. XI, l. 1991. G.

. . . and to keep himself unspotted from the world.
— James 1 : 27.

"Behold," quoth James, "we bridle in a horse,
And turn his body as we would thereby!"
— Bk. VIII, l. 736. Dom. H.

Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. — James 3 : 3.

"Letting the very urchins twitch his beard,
And tweak his nose, to earn a nickname so,
Be styled male-Grissel or else modern Job!"
— Bk. II, l. 1485. H. R.

Ye have heard of the patience of Job. — James 5 : 11.

1 PETER

Laudable wish to live and see good days.
— Bk. IX, l. 413. Bot.

For he that will love life and see good days. . . .
— 1 Peter 3 : 10.

Prays leave to hold its own and live good days.
— Bk. XI, l. 1977. G.

For he that will love life and see good days. . . .
— 1 Peter 3 : 10.

Who did it shall account to Christ, —
— Bk. III, l. 85. O. H.

Who shall give account to him that is ready to judge the quick and the dead. — 1 Peter 4 : 5.

. . . No plan nor project! God shall care!
— Bk. VII, l. 904. Pom.

Casting all your care upon him; for he careth for you.
— 1 Peter 5 : 7.

. . . which lie was least like truth,

* * * * * *

. . . — let him judge,
Our adversary who enjoys the task!
— Bk. X, ll. 1133, 1136. Pope.

Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. — 1 Peter 5 · 8. (See also John 8 : 44, When he [the devil] speaketh a lie, he speaketh of his own: for he is a liar and the father of it.)

2 PETER

. . . and a false faith lingered still,
As shades do though the morning-star be out.
— Bk. XII, l. 493. B. and R.

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts. — 2 Peter 1 : 19.

. . . says Solomon,
(The Holy Spirit speaking by his mouth)
— Bk. VIII, l. 613. Dom. H.

For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. — 2 Peter 1 : 21.

So, let him wait God's instant men call years.
— Bk. VII, l. 1841. Pom.

But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. — 2 Peter 3 : 8.

Shall I wish back once more that thrill of dawn?
When the whole truth-touched man burned up, one fire?
— Assured the trial, fiery, fierce, but fleet,
Would, from his little heap of ashes, lend
Wings to that conflagration of the world
Which Christ awaits ere He makes all things new.
— Bk. X, l. 1795. Pope.

Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. — 2 Peter 3 : 12, 13. (Also Rev. 21 : 5.)

1 JOHN

To somewhat purify her putrid soul
By full confession, make so much amends
While time lasts. — Bk. II, l. 1448. H. R.

She prayed Madonna just that she might live
So long as to confess and be absolved.
— Bk. III, l. 9. O. H.

. . . confessed, absolved,
She lies, with overplus of life beside —
— Bk. III, l. 26. O. H.

Pietro, close on her heels,
Set up a cry, — "Let me confess myself!
Grant but confession!" — Bk. III, l. 1622. O. H.

Who heard her story in confession.
— Bk. IV, l. 810. T. Q.

He bellows "Mercy for heaven, not for earth!
Leave to confess and save my sinful soul!"
— Bk. IV, l. 1377. T. Q.

Time to confess and get her own soul saved.
— Bk. IV, l. 1428. T. Q.

. . . cried for just respite to confess
And save his soul. — Bk. XI, l. 473. G.

"Grant me confession, give bare time for that!"
Shouted the sinner till his mouth was stopped.
— Bk. XI, l. 1278. G.

The importance attached by the Roman Catholic Church to the confession of sins by the dying is derived from the scriptural doctrine of repentance and confession, as a condition of pardon. Many texts bear on the subject, *e.g.*, 1 John 1 : 9, If we confess our sins, he is faithful and just to forgive us our sins.

Lust of the flesh, lust of the eye, —
— Bk. II, l. 450. H. R.

For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. — 1 John 2 : 16.

Well, then, descend these heights, this pride of life.
— Bk. X, l. 1471.

The lust of the flesh, the lust of the eyes, and the pride of life. — 1 John 2 : 16.

Rest upon human nature, settle there
On what is firm, the lust and pride of life!
— Bk. X, l. 1891. Pope.

For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. — 1 John 2 : 16.

Antichrist surely comes and doomsday's near.
— Bk. II, l. 127. H. R.

And as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. — 1 John 2 : 18.

Seeing that Antichrist disseminates
That doctrine of the Philosophic Sin.
— Bk. III, l. 95. O. H.

He is antichrist, that denieth the Father and the Son.
— 1 John 2 : 22.

Go on with Satan's service the old way.
— Bk. X, l. 904. Pope.

He that committeth sin is of the devil. — 1 John 3 : 8.

What lacks, then, of perfection fit for God
But just the instance which this tale supplies
Of love without a limit? So is strength,

So is intelligence; let love be so,
Unlimited in its self-sacrifice,
Then is the tale true and God shows complete.*
— Bk. X, l. 1367. Pope.

Hereby perceive we the love of God, because he laid down his life for us. — 1 John 3 : 16.

"And the world see I have not lost the knack
Of trying all the spirits." — Bk. XI, l. 1789. G.

Beloved, believe not every spirit, but try the spirits whether they are of God. — 1 John 4 : 1.

That's the extreme and unforgiveable
Of sins. — Bk. XI, l. 1158. G.

If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.
— 1 John 5 : 16. (Also Mark 3 : 28, 29.)

JUDE

No recreant to this faith delivered once.
— Bk. VIII, l. 674. Dom. H.

. . . that ye should earnestly contend for the faith which was once delivered unto the saints. — Jude 3.

REVELATION

I it is teach the monk what Scripture means,
And that the tongue should prove a two-edged sword. — Bk. XII, l. 711. B. and R.

* See pp. 37, 38.

And out of his mouth went a sharp two-edged sword.
— Rev. 1 : 16 (or Heb. 4 : 12).

Safe like the signet stone with the new name
The saints are known by. — Bk. X, l. 1025. Pope.

To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. — Rev. 2 : 17.

It opened that the joyous hearts inside
Might welcome as it were an angel-guest
Come in Christ's name to knock and enter, sup
And satisfy the loving ones He saved.
— Bk. I, l. 395. R. and B.

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. — Rev. 3 : 20.

Pushed in to have their stare and take their talk
And go forth boasting of it and to boast.
— Bk. III, l. 49. O. H.

And a crown was given unto him: and he went forth conquering, and to conquer. — Rev. 6 : 2. (Cf. Geo. Bubb Dodington:

"To take his seat upon our backs and ride
Conquering and to conquer.")

O Lord, how long, how long be unavenged?
— Bk. V, l. 1610. G.

And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? — Rev. 6 : 10.

And all day I sent prayer like incense up.
— Bk. VII, l. 1384. Pom.

And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. — Rev. 8 : 4.

Or composite as good orbs prove, or crammed
With worse ingredients than the Wormwood Star.
— Bk. XII, l. 11. B. and R.

And there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters ; And the name of the star is called Wormwood : and the third part of the waters became wormwood ; and many men died of the waters, because they were made bitter. — Rev. 8 : 10, 11.

So
Did the Star Wormwood in a blazing fall
Frighten awhile the waters and lie lost.
— Bk. XII, l. 827. B. and R.

And there fell a great star from heaven . . . and it fell upon the third part of the rivers, and upon the fountains of waters ; And the name of the star is called Wormwood.
— Rev. 8 : 10, 11.

So had I heard with like indifference,
"And Michael's pair of wings will arrive first
At Rome, to introduce the company,
And bear him from our picture where he fights
Satan, — expect to have that dragon loose
And never a defender!"
— Bk. VII, l. 1214. Pom.

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels. — Rev. 12:7.

Which poured forth would present you one pure glass,
Mirror you plain, — as God's sea, glassed in gold,
His saints, — the perfect soul Pompilia.

— Bk. VI, l. 1160. C.

And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

— Rev. 15:2.

I stand
Acquitted, actually or virtually,
By every intermediate kind of court
That takes account of right or wrong in man,
Each unit in the series that begins
With God's throne, ends with the tribunal here.

— Bk. V, l. 1765. G.

And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God: . . . and the dead were judged out of those things which were written in the books, according to their works. — Rev. 20:11, 12.

Thus will it be with us when the books ope
And we stand at the bar on judgment-day.

— Bk. VI, l. 145. C.

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. — Rev. 20 : 12.

Old things are passed and all again is new.
— Bk. IX, l. 282. Bot.

. . . neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. — Rev. 21 : 4, 5.

What were it else but the first things made new.
— Bk. X, l. 1655. Pope.

And he that sat upon the throne said, Behold, I make all things new. — Rev. 21 : 5.

. . . that conflagration of the world
Which Christ awaits ere he makes all things new.
— Bk. X, l. 1799. Pope.

And he that sat upon the throne said, Behold, I make all things new. — Rev. 21 : 5. (Also 2 Peter 3 : 12, 13.)

Good, and this other friend that's cheat and thief
And dissolute, — go stop the devil's feast,
Withdraw him from the imminent hell-fire!
Why, for your life, you dare not tell your friend
"You lie, and I admonish you for Christ!"
— Bk. XI, l. 677. G.

But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters,

and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.
— Rev. 21 : 8.

With more of fire and brimstone than you wished.
— Bk. XI, l. 1518. G.

. . . the lake which burneth with fire and brimstone.
— Rev. 21 : 8.

I' the gray dawn it was I found myself
Facing the pillared front o' the Pieve — mine,
My church: it seemed to say for the first time
"But am not I the Bride, the mystic love
O' the Lamb, who took thy plighted troth, my priest?" — Bk. VI, l. 974. C.

And there came unto me one of the seven angels . . . and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God.
— Rev. 21 : 9, 10.

"The Bride no fault shall cause to fall from Christ."
— Bk. VIII, l. 705. Dom. H.

And there came unto me one of the seven angels . . . and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. And he . . . showed me that great city, the holy Jerusalem, descending out of heaven from God.
— Rev. 21 : 9, 10.

These world's-bystanders grouped on Rome's cross-road

At prick and summons of the primal curse
Which bids man love as well as make a lie.

* * * * * *

. . . years came and went, and more and more
Brought new lies with them to be loved in turn.

— Bk. I, ll. 642, 660. R. and B.

For without are . . . murderers, and idolaters, and whosoever loveth and maketh a lie. — Rev. 22 : 15. (See also 2 Thes. 2 : 11, God shall send them strong delusion, that they should believe a lie.)

GENERAL OR INDIRECT REFERENCES TO THE BIBLE, INCLUDING ALLUSIONS TO THE CHURCH, CHURCH CEREMONIALS, THE SACRAMENTS, ETC.*

At Rome on February Twenty Two,
Since our salvation Sixteen Ninety Eight.
— Bk. I, l. 127. R. and B.

At Rome in the Apostolic Chamber's type.
— Bk. I, l. 149. R. and B.

King Solomon confirmed Apostle Paul.
— Bk. I, l. 229. R. and B.

Here "King Solomon and Apostle Paul" are quoted among "precedents for putting wives to death, or letting wives live, sinful as they seem"; but no corresponding passage is found in the writings of either authority as recorded in the Bible.

"Your power, the temporal, slides inside the robe
Of mother Church: to her we make appeal
By the Pope, the Church's head!"
— Bk. I, l. 267. R. and B.

Civility menaced throughout Christendom.
— Bk. I, l. 287. R. and B.

* See p. 39.

And further, were he, from the tonsured scalp
To the sandaled sole of him, my son and Christ's,
* * * * * *
I and Christ would renounce all right in him.
— Bk. I, l. 331. R. and B.

And next day, February Twenty Two,
Since our salvation Sixteen Ninety Eight.
— Bk. I, l. 348. R. and B.

Against the Church. — Bk. I, l. 434. R. and B.

Clean for the Church and dead against the world,
The flesh and the devil. — Bk. I, l. 437. R. and B.

"Gabriel!" cried Lucifer at Eden-gate.
— Bk. I, l. 623. R. and B.

Quiet in a villa on a Christmas night.
— Bk. I, l. 795. R. and B.

The Church's own, or why parade her seal,
Wherefore that chrism and consecrative work?
— Bk. I, l. 1027. R. and B.

As if the bystanders gave each his straw,
All he had, though a trifle in itself,
Which, plaited all together, made a Cross
Fit to die looking on and praying with.
— Bk. I, l. 1095. R. and B.

In the plain closet where he does such work,
With, from all Peter's treasury, one stool,
One table and one lathen crucifix.
— Bk. I, l. 1237. R. and B.

. . . that gigantic Christ with open arms.
— Bk. I, l. 1316. R. and B.

Count Guido Franceschini has confessed,
And is absolved and reconciled with God.
— Bk. I, l. 1322. R. and B.

. . . for Christian ease. — Bk. II, l. 13. H. R.

For blessing after baptism. — Bk. II, l. 54. H. R.

. . . beneath the piece
Of Master Guido Reni, Christ on Cross.
— Bk. II, l. 84. H. R.

Saw, threw their eyes up, crossed themselves.
— Bk. II, l. 107. H. R.

Staring amain and crossing brow and breast.
— Bk. II, l. 120. H. R.

How had old Pietro sprung up, crossed himself.
— Bk. II, l. 240. H. R.

The Roman Catholic custom of making the sign of the Cross in time of trouble or perplexity is an outward sign of an inward appeal to the mercy of Christ.

"Thirty years hence when Christmas takes old folk." — Bk. II, l. 239. H. R.

The Abate Paolo, a regular priest,
Had long since tried his powers and found he swam
With the deftest on the Galilean pool.
— Bk. II, l. 292. H. R.

The Lake of Galilee, the scene of so many incidents in the life of our Lord and his Apostles, is nowhere in the Bible given as a type of the Church. An effort was made by the Apostate Emperor Julian to fasten upon the whole body of believers the name "Galileans" as a contemptuous substitute for "Christians." (See Gibbon, "Decline and Fall of the Roman Empire," chap. XXIII.)

. . . the Church. — Bk. II, l. 300. H. R.

Peter and Paul! — Bk. II, l. 612. H. R.

Such are the red-clothed, milk-swollen poppy-heads
That stand and stiffen 'mid the wheat o' the Church!
— Bk. II, l. 939. H. R.

He might go cross himself. — Bk. II, l. 1082. H. R.

. . . law and gospel. — Bk. II, l. 1396, 1399. H. R.

At Via Paulina. — Bk. II, l. 1366. H. R.

Then the priests followed properly, — a soul
To shrive. — Bk. III, l. 45. O. H.

The right of the priesthood to "shrive a soul" was founded on Matt. 18 : 18, where Christ declares to his apostles, "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven."

. . . Maratta who paints Virgins so —
— Bk. III, l. 59. O. H.

St. Peter pays for all. — Bk. III, l. 565. O. H.

The doctrine of St. Peter's supremacy in the Church is founded on Christ's words, "Thou art Peter and upon this rock I will build my church." — Matt. 16 : 27.

Nor either of us thought a thought, much less
Spoke a word which the Virgin might not hear.
— Bk. III, l. 1373. O. H.

On Christmas Eve. — Bk. III, l. 1583. O. H.

. . . why I took you for Madonna's self.
— Bk. IV, l. 162. T. Q.

The word "Madonna," though not found in the Bible, refers of course to the Virgin Mother of Christ.

— why, this gift of God
Flung in his lap from over Paradise
Steadied him in a moment. — Bk. IV, l. 288. T. Q.

The figure is evidently founded on the expulsion of man from the Garden of Eden — as if the gift were flung to him over the wall which shut him out of paradise.

. . . the Church. — Bk. IV, l. 390, 407. T. Q.

. . . he clipped
His top-hair and thus far affected Christ.
—Bk. IV, l. 404. T. Q.

The reference is to the tonsure of the priest, which was instituted in memory of our Lord's crown of thorns. Bede mentions St. Cuthbert's "receiving the yoke of Christ, and the Petrine tonsure resembling the thorny crown which encircled the head of Christ."

Who heard her story in confession, wept,
Crossed himself. —Bk. IV, l. 810. T. Q.

Had he, — instead of calling me fine names,
Lucretia and Susanna and so forth.
—Bk. IV, l. 887. T. Q.

The allusion is to a passage in the Apocryphal Book of Susanna.

The Governor for the law, and the Archbishop
For the Gospel. —Bk. IV, l. 924. T. Q.

Browning's many parallels between "the Law and the Gospel" are derived from the Bible, but not to be referred to any single passage.

. . . for 'tis Christmas Eve. —Bk. IV, l. 1363. T. Q.

. . . the Virgin. —Bk. IV, l. 1426. T. P.

Still very saintly, very like our Lord.
—Bk. V, l. 156. G.

. . . last Peter's-day. —Bk. V, l. 319. G.

Would not my lords commend the priest whose
zeal
Seized on the sick, morose or moribund,
By the palsy-smitten finger, made it cross
His brow correctly at the critical time?
— Or answered for the inarticulate babe
At baptism, in its stead declared the faith,
And saved what else would perish unprofessed?
— Bk. V, l. 861. G.

The making with the finger the "sign of the cross" is an outward expression of faith in the atonement of Christ; also the baptism of infants is founded upon the teachings of Scripture.

. . . by the gate i' the Pauline Way.
— Bk. V, l. 1336. G.

Is this, we live on, heaven and the final state,
Or earth which means probation to the end?
— Bk. V, l. 1414. G.

I' the Holy Land. — Bk. V, l. 1420.

. . . this Christmas time. — Bk. V, l. 1454. G.

. . . law
You understand of a sudden, gospel too
Has a claim here, may possibly pronounce
Consistent with my priesthood, worthy Christ,
That I endeavoured to save Pompilia?
— Bk. VI, l. 136. C.

Like the other parallels between the Law and the Gospel, this may not be distinctly referred to any one passage. The

best is John 1 : 17, "For the law was given by Moses, but grace and truth came by Jesus Christ."

Mindful of Christ or marching step by step
With . . . what's his style, the other potentate
Who bids have courage and keep honour safe
Nor let minuter admonition tease?

—Bk. VI, l. 155. C.

Caponsacchi here compares Christian principle with the dictates of the natural conscience.

You are Christians; somehow, no one ever plucked
A rag, even, from the body of the Lord,
To wear and mock with, but, despite himself,
He looked the greater and was the better.

—Bk. VI. l. 211. C.

"The Jews who needs must, in their synagogue,
Utter sometimes the holy name of God,
A thing their superstition boggles at,
Pronounce aloud the ineffable sacrosanct, —
How does their shrewdness help them? In this wise;
Another set of sounds they substitute,
Jumble so consonants and vowels — how
Should I know? that there grows from out the old
Quite a new word that means the very same —
And o'er the hard place slide they with a smile."

—Bk. VI, l. 280. C.

This superstition of the Jews is supposed to be founded upon a mistaken interpretation of Lev. 24 : 16, "And he that

blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death."

". . . go pay
Devoir to-morrow morning after mass!
Break that rash promise to preach, Passion-week!"
— Bk. VI, l. 355. C.

The Roman Catholic mass and the observance of Passion-Week are commemorative of the Last Supper and of the sufferings and death of Christ.

"Are you turning Molinist?" I answered quick:
"Sir, what if I turned Christian? It might be."
— Bk. VI, l. 473. C.

Our Lady of all the Sorrows.
— Bk. VI, l. 707. C.

Sirs, that first simile serves still, —
That falsehood of a scorpion hatched, I say,
Nowhere i' the world but in Madonna's mouth.
Go on! Suppose, that falsehood foiled, next eve
Pictured Madonna raised her painted hand,
Fixed the face Rafael bent above the Babe,
On my face as I flung me at her feet:
Such miracle vouchsafed and manifest,
Would that prove the first lying tale was true?
— Bk. VI, l. 909. C.

We two are cognisant o' the Master now.
— Bk. VI, l. 1016. C.

Opposite yonder very crucifix.
— Bk. VI, l. 1641. C.

When Saint John wrote
The tract "*De Tribus*," I wrote this to match.
— Bk. VI, l. 1666. C.

If I pretended simply to be pure
Honest and Christian in the case —
— Bk. VI, l. 1717. C.

But you were law and gospel. — Bk, VI, l. 1781. C.
(Cf. note on Bk. VI, l. 136.)

To learn not only by a comet's rush
But a rose's birth, — not by the grandeur, God —
But the comfort, Christ. — Bk. VI, l. 2094. C.

. . . the boy was born at, so baptized
Close to, the Villa, in the proper church.
— Bk. VII, l. 16. Pom.

No more like, at least,
Girls who look arch or redden when boys laugh,
Than the poor Virgin that I used to know
At our street-corner in a lonely niche, —
The babe, that sat upon her knees, broke off, —
— Bk. VII, l. 75. Pom.

"What do these priests mean, praying folk to death
On stormy afternoons, with Christmas close
To wash our sins off nor require the rain?"
— Bk. VII, l. 466. Pom.

"God's bread!" — Bk. VII, l. 798. Pom.

The expression, "God's bread!" used as an oath is a reference to the Eucharist.

O Christ. — Bk. VII, l. 1029. Pom.

No, by St. Joseph and the Holy Ghost!
— Bk. VII, l. 1188. Pom.

"Peter and Paul!" — Bk. VII, l. 1361. Pom.

But I, not privileged to see a saint
Of old when such walked earth with crown and palm. — Bk. VII, l. 1512. Pom.

Saints were supposed to wear crowns and to hold palms in their hands, because of the description of the redeemed in Heaven in the Book of Revelation.

. . . nay, got foretaste too
Of better life beginning where this ends.
— Bk. VII, l. 1669. Pom.

Ay, by St. Joseph and what saints you please!
— Bk. VIII, l. 195. Dom. H.

He was — why, where should Christian be? —
Engaged in visiting his proper church,
The duty of us all at Christmas-time.
— Bk. VIII, l. 363. Dom. H.

He came but to forgive and bring to life.
Doubt ye the force of Christmas on the soul?
— Bk. VIII, l. 380. Dom. H.

Christmas is the feast of "peace and good will," by reason of the angels' song, "On earth peace, good will toward men!" — Luke 2 : 14.

If, with his poor and primitive half-lights,
The Pagan . . .

* * * * * *

How with the Christian in full blaze of noon?
— Bk. VIII, ll. 558, 564. Dom. H.

Into the Christian day shall broaden next.
— Bk. VIII, l. 579. Dom. H.

All that was long ago declared as law
By the natural revelation, stands confirmed
By Apostle and Evangelist and Saint, —
— Bk. VIII, l. 582.

That Revelation old and new admits —
— Bk. VIII, l. 686. Dom. H.

. . . this Christian dogma.
— Bk. VIII, l. 690. Dom. H.

The Gospel checks the Law which throws the stone,
The Church tears the divorce-bill Gospel grants:

* * * * * *

Unless Law, Gospel and the Church subjoin —

* * * * * *

Law, Gospel and the Church —
— Bk. VIII, ll. 715, 720, 731. Dom. H.
(Cf. note on Bk. VI, l. 136.)

Neither brute-beast nor Pagan, Gentile, Jew,
Nor Christian. — Bk. VIII, l. 862. Dom. H.

"You reached Rome on Christmas Eve,"

* * * * * *

. . . Is no religion left?
No care for aught held holy by the Church?
What, would you have us skip and miss those Feasts
O' the Natal Time," etc.

— Bk. VIII, ll. 1071, 1075. Dom. H.

In church protected by the Sacrament.

— Bk. VIII, l. 1306. Dom. H.

. . . Gospel leading Law

* * * * * *

"What, take the credit from the Law?" you ask;
Indeed we did! Law ducks to Gospel here.

— Bk. VIII, ll. 1402, 1413. Dom. H.

Heaven speaks first
To the angel, then the angel tames the word
Down to the ear of Tobit.

— Bk. VIII, l. 1509. Dom. H.

The allusion is to a passage in the Apocryphal Book of Tobit.

Because those very paupers constitute,
Thesaurus Christi, all the wealth of Christ.

— Bk. VIII, l. 1536. Dom. H.

It 's hard: you have to plead before these priests
And poke at them with Scripture, or you pass
For heathen. — Bk. VIII, l. 1745. Dom. H.

A work may decorate a palace-wall,
Afford my lords their Holy Family.
— Bk. IX, l. 22. Bot.

The picture, the expected Family —
_____ — Bk. IX, l. 83. Bot.

Have I, — engaged as I were Ciro's self,
To paint a parallel, a Family,
The patriarch Pietro with his wise old wife
To boot (as if one introduced Saint Anne
By bold conjecture to complete the group)
And juvenile Pompilia with her babe.
— Bk. IX, l. 121. Bot.

"*Constans in levitate*," — Ha, my lords?
Calm in his levity, — indulge the quip! —
Since 'tis a levite bears the bell away.
— Bk. IX, l. 340. Bot.

Pompilia took not Judith's liberty,
No faulchion find you in her hand to smite,
No damsel to convey in dish the head
Of Holophernes. — Bk. IX, l. 572. Bot.

Here Browning confuses Judith with Herodias' daughter, who did indeed "convey in dish" the head of John the Baptist (Mark 6: 25–28), whereas Judith gave the head of Holophernes to her maid, who placed it in a "bag of meat." (See the Apocryphal Book of Judith.)

. . . somewhat more
Of what may pass for insincerity
Than befits Christian. — Bk. IX, l. 776. Bot.

. . . three, held greatest, best and worst of men,
Peter and John and Judas. — Bk. IX, l. 1044. Bot.

Being debarred abruptly from all drink
Save at the spring which Adam used for wine.
— Bk. IX, l. 1264. Bot.

They set it, that dead body of a Pope,
* * * * * *
Upright on Peter's chair as if alive.
— Bk. X, l. 42. Pope.

His one more Vicar in the World.
* * * * * *
Said "Ay thou art Christ's Vicar."
— Bk. X, ll. 20, 68. Pope.

The Pope is supposed to have received authority from Christ to represent Him upon earth. The passage of Scripture upon which this claim is founded is Matt. 17 : 17–19.

"And last go fling them, fingers, head and trunk,
To Tiber that my Christian fish may sup!
— Either because of ΙΧΘΥΣ which means Fish
And very aptly symbolises Christ,
Or else because the Pope is Fisherman,
And seals with Fisher's signet."
— Bk. X, l. 87. Pope.

The letters of the Greek word for Fish form an anagram on the name of Christ — "Jesus Christ, Son of God, the Saviour." For this reason the fish was chosen as a symbol of Christ and was so used on seals and rings and in Christian art generally. The "Pope is Fisherman" because he is supposed to represent St. Peter, who left his vocation of fisherman on the Sea of Galilee to become a "fisher of men."

And winter near with rest and Christmas play.
— Bk. X, l. 939. Pope.

Into Madonna's shape. — Bk. X, l. 1121. Pope.

His body-guard with pay and privilege —
White-cinct, because in white walks sanctity,
Red socked, how else proclaim fine scorn of flesh,
Unchariness of blood when blood faith begs!
Where are the men-at-arms with cross on coat?
Aloof, bewraying their attire.
— Bk. X, l. 1162. Pope.

The emblematic meanings of the uniform worn by the Pope's guards are derived from Scripture.

Our known unknown, our God revealed to man.
— Bk. X, l. 1315. Pope.

There is, beside the works, a tale of Thee
In the world's mouth, which I find credible:
* * * * * *
Conjecture of the worker by the work:
Is there strength there? — enough: intelligence?
Ample: but goodness in a like degree?

Not to the human eye in the present state,
An isoscele deficient in the base.
What lacks, then, of perfection fit for God
But just the instance which this tale supplies
Of love without a limit? So is strength,
So is intelligence; let love be so,
Unlimited in its self-sacrifice,
Then is the tale true and God shows complete.
Beyond the tale, I reach into the dark,
Feel what I cannot see, and still faith stands.
— Bk. X, ll. 1348, 1362. Pope.

The whole story of the Gospels is referred to in this passage, and the thought embraces many such passages as John 3 : 16, "God so loved the world that he gave his only begotten Son." The source of this "knowledge of the love of God" is again indicated in l. 1388, "This may be surmised, the other is revealed"; "this" referring to what follows the line, "Beyond the tale, I reach into the dark," and "the other" referring back to the "tale of love without a limit" — that is to say, the Gospel-story.

Nor do I much perplex me with aught hard,
Dubious in the transmitting of the tale, —
— Bk. X, l. 1408. Pope.

The Pope here is speaking of the Gospel-story.

What is this Aretine Archbishop, this
Man under me as I am under God.
— Bk. X, l. 1454.

These are the Christians not the worldlings, not
The sceptics, who thus battle for the faith!
— Bk. X, l. 1486. Pope.

Of Christ, who had one saint at least, they hoped.

* * * * * *

Christ must give up his gains then!

— Bk. X, ll. 1520, 1523. Pope.

"Help thou, or Christendom is done to death."

— Bk. X, l. 1590. Pope.

My Vicar-Apostolic.

— Bk. X, l. 1593. Pope.

. . . that Power
Who undertook to make and made the world,
Devised and did effect man, body and soul,
Ordained salvation for them both.

— Bk. X, l. 1626. Pope.

The ordination of salvation for mankind, both soul and body, is the very essence of the New Testament.

How can man love but what he yearns to help?
And that which men think weakness within strength,
But angels know for strength and stronger yet—
What were it else but the first things made new,
But repetition of the miracle,
The divine instance of self-sacrifice
That never ends and aye begins for man?

— Bk. X, l. 1652. Pope.

Another allusion to the life and death of Christ, which cannot be referred to any one passage of Scripture.

I was born, not so long before Christ's birth
As Christ's birth haply did precede thy day, —

* * * * * *

How nearly did I guess at that Paul knew?
How closely come, in what I represent
As duty, to his doctrine yet a blank?

* * * * * *

— So, who controverts
I rendered rightly what proves wrongly wrought
Beside Paul's picture?
— Bk. X, ll. 1683, 1724, 1731. Pope.

Paul, — 'tis a legend — answered Seneca.
— Bk. X, l. 1792. Pope.

. . . the Christian act so possible
When in the way stood Nero's cross and stake, —
So hard now when the world smiles "Right and wise!" — Bk. X, l. 1832. Pope.

. . . may keep the old,
Preserve the Christian level, call good good
And evil evil. — Bk. X, l. 1878. Pope.

Those who with all the aid of Christ succumb,
How, without Christ, shall they, unaided, sink?
— Bk. X, l. 1900. Pope.

. . . as when Christ said, — when, where?
Enough, I find it pleaded in a place, —

"All other wrongs done, patiently I take;
But touch my honour and the case is changed!
I feel the due resentment, — *nemini*
Honorem trado is my quick retort."
Right of Him just as if pronounced to-day!
—Bk. X, l. 1982. Pope.

The above saying here attributed to Christ is not found in the Bible.

Civilization and the Emperor
Succeed to Christianity and the Pope.
— Bk. X, l. 2029. Pope.

. . . till doom's day,
— Bk. X, l. 2068. Pope.

The Church. — Bk X, ll. 49, 437, 451, 480, 493, 501, 1117, 1577, 1912, 2013, 2063. Pope.

Never mind, Christian. — Bk. XI, l. 64. G.

. . . the archangelic soul of him.
— Bk. XI, l. 70. G.

Vicar of our Lord. — Bk. XI, l. 79. G.
(Cf note on Bk. X, ll. 20 and 68.)

Oh, if men were but good! They are not good,
Nowise like Peter: people called him rough,
But if, as I left Rome, I spoke the Saint,

— "*Petrus, quo vadis?*" — doubtless I should hear
"To free the prisoner and forgive his fault!"
— Bk. XI, l. 324. G.

In the Christian legend, Peter, fleeing from Rome to escape persecution, meets Christ and asks, *Quo Vadis?* Hearing from his Lord that He is going to Rome to be crucified afresh, the Apostle is conscience-stricken, and retraces his steps.

If Innocent succeeds to Peter's place,
Let him think Peter's thought, speak Peter's speech!
— Bk. XI, l. 332. G.

"Our fire-new gospel is re-tinkered law,
Our mercy, justice, — Jove's re-christened God, —
Nay, whereas, in the popular conceit,
'Tis pity that old harsh Law somehow limps,
Lingers on earth, although Law's day be done,
Else would benignant Gospel interpose,
Not furtively as now, but bold and frank
O'erflutter us with healing in her wings,
Law being harshness, Gospel only love —
We tell the people, on the contrary,
Gospel takes up the rod which Law lets fall;
Mercy is vigilant when justice sleeps!
Does Law permit a taste of Gospel-grace?
The secular arm allow the spiritual power
To act for once? No compliment so fine
As that our Gospel handsomely turn harsh,
Thrust victim back on Law the nice and coy!"
— Bk. XI, l. 364. G.

To understand this parallel between Gospel and Law, it is necessary to be familiar with the Epistle to the Romans, from the second through the eighth chapter, the third chapter of the Epistle to the Galatians, and other passages.

. . . above man's law.
God's precept you, the Christians, recognize.
— Bk. XI, l. 551. G.

You, Christians both? — Bk. XI, l. 557. G.

. . . full i' the face o' the crucifix.
— Bk. XI, l. 608. G.

Here's Rome believes in Christianity!
— Bk. XI, l. 623. G.

Born-baptized-and-bred Christian-atheists.
— Bk. XI, l. 709. G.

In this preserve, the Church's park and pale.
— Bk. XI, l. 804. G.

. . . in a church
Waiting the sacrament. — Bk. XI, l. 1041. G.

Prince of the Church, my patron.
— Bk. XI, l. 1259. G.

'S death! — Bk. XI, l. 1281. G.

The oath, "'S death," so common in the Middle Ages, was a reference to the death on Calvary, and was so daring in its irreverence that it was thought proper to disguise it by contraction from "God's death" into "'S death."

You laid down law and rolled decorum out,
From pulpit-corner on the gospel-side, —
— Bk. XI, l. 1464. G.

. . . 'tis "Die,"
Bids Law, — "Be damned!" adds Gospel, — nay,
No word so frank, — 'tis rather, "Save yourself!"
The Pope subjoins — "Confess and be absolved!"
— Bk. XI, l. 1784. G.

I think I never was at any time
A Christian, as you nickname all the world.
— Bk. XI, l. 1916. G.

'Tis in the seventh Æneid, — what, the Eighth?
Right — thanks, Abate, — though the Christian's dumb,
The Latinist's vivacious in you yet!
— Bk. XI, l. 1928. G.

Christian not Pagan. — Bk. XI, l. 1979. G.

Put the Church forward and efface themselves.
— Bk. XI, l. 2035. G.

"Forgive you? I forget you!" There's the saint
That takes your taste. — Bk. XI, l. 2110. G.

In a glory round the Virgin. — Bk. XI, l. 2120. G.

"Be thou to me law, right, wrong, heaven and hell!" — Bk. XI, l. 2187. G.

Cardinal, take away your crucifix!
— Bk. XI, l. 2221. G.

Your crucifix away, I tell you twice!
— Bk. XI, l. 2289. G.

Although St. Peter's bark scuds, billow-borne
Leaves me to flounder where it flung me first.
— Bk. XI, l. 2298. G.

. . . for promotion in the church?
She's more than in the church, — in the churchyard!
— Bk. XI, l. 2342. G.

On earth I never took the Pope for God,
In heaven I shall scarce take God for the Pope.
— Bk. XI, l. 2391. G.

Abate, — Cardinal, — Christ, — Maria, — God, —
Pompilia, will you let them murder me?
— Bk. XI, l. 2426. G.

Since our salvation, Sixteen-Ninety-Eight.
— Bk. XII, l. 23. B. and R.

He may hold Jubilee a second time.
— Bk. XII, l. 61. B. and R.

A *Pater* and an *Ave*. — Bk. XII, l. 178. B. and R.

The *Pater* is the beginning of the Lord's Prayer; and *Ave* is the first word of the Hymn to the Virgin, derived from the angel's greeting in Luke 1 : 28, "Hail thou that art highly favoured!"

. . . crossed
And reconciled himself with decency
* * * * * *
And, with the name of Jesus on his lips.
— Bk. XII, ll. 180, 188. B. and R.

. . . of our Lord. — Bk. XII, l. 184. B. and R.

The Holiness of our Lord the Pope.
— Bk. XII, l. 255. B. and R.

And wink at any hurt accruing thence
To Mother Church through damage of her son.
— Bk. XII, l. 260. B. and R.

Died like a saint, poor devil!
— Bk. XII, l. 420. B. and R.

The rough-scratched palm-branch, and the legend left
Pro Christo. — Bk. XII, l. 522. B. and R.

Apart from Christ's assurance which decides —
— Bk. XII, l. 623. B. and R.

Saint Mary Magdalen o' the Convertites.
— Bk. XII, l. 766. B. and R.

So write a book shall mean beyond the facts,
Suffice the eye and save the soul beside.
And save the soul! If this intent save mine, —
— Bk. XII, l. 866.

PASSAGES WHICH REFER TO HELL OR THE DEVIL*

Crest over crest crowning the cockatrice,
That beggars hell's regalia to enrich
Count Guido Franceschini:
— Bk. I, l. 171. R. and B.

Clean for the Church and dead against the world,
The flesh and the devil. — Bk. I, l. 437. R. and B.

I saw the star supposed, but fog o' the fen,
Gilded star-fashion by a glint from hell.
— Bk. I, l. 544. R. and B.

. . . a fissure in the honest earth
Whence long ago had curled the vapour first,
Blown big by nether fires to appal day.
— Bk. I, l. 559. R. and B.

. . . the worm of hell! — Bk. I, l. 818. R. and B.

. . . death and hell. — Bk. I, l. 1189. R. and B.

Because of this, because of that, because
O' the devil's will to work his worst for once.
— Bk. II, l. 71. H. R.

* See pp. 39 and 40.

. . . the doited crone
Was recognized of true novercal type,
Dragon and devil. — Bk. II, l. 488. H. R.

The devil's self were sick of his own din.
— Bk. II, l. 506. H. R.

Since whose departure, hell, she said, was heaven.
— Bk. II, l. 691. H. R.

Fact this, and not a dream o' the devil, Sir!
— Bk. II, l. 719. H. R.

Why, once a dwelling's threshold marked and crossed
In rubric by the enemy on his rounds
As eligible, as fit place of prey,
Baffle him henceforth, keep him out who can!
Stop up the door at the first hint of hoof,
Presently at the window taps a horn,
And Satan's by your fireside, never fear!
— Bk. II, l. 766. H. R.

. . . hell's quintessence.
— Bk. II, l. 1377. H. R.

And what did God say and the devil say?
— Bk. II, l. 1387. H. R.

With a wash of hell-fire. — Bk. II, l. 1436. H. R.

. . . because earth was hell to her.
— Bk. III, l. 14. O. H.

. . . truth being truth,
Tell it and shame the devil!
— Bk. III, l. 611. O. H.

So should the loathed form and detested face
Launch themselves into hell and there be lost.
— Bk. III, l. 725. O. H.

Or what do you say to a touch of the devil's worst?
— Bk. III, l. 948. O. H.

. . . like hell, roaring with noise,
Ruddy with flame. — Bk. III, l. 1151. O. H.

The guardian angel gave reluctant place,
Satan stepped forward with alacrity.
— Bk. III, l. 1229. O. H.

Success did seem not so improbable,
But that already Satan's laugh was heard.
— Bk. III, l. 1245. O. H.

Body and soul one holocaust to hell.
— Bk. III, l. 1251. O. H.

How at the outbreak she would shroud her shame
In hell's heart, would it mercifully yawn —
— Bk. III, l. 1283. O. H.

Pompilia first —
"Earth was made hell to me who did no harm:

I only could emerge one way from hell
By catching at the one hand held me, so
I caught at it and thereby stepped to heaven."
—Bk. III, l. 1343. O. H.

So pays the devil his liegeman, brass for gold.
—Bk. III, l. 1463. O. H.

So, i' the blue of a sudden sulphur-blaze,
* * * * * *
He saw — the ins and outs to the heart of hell.
—Bk. III, ll. 1570, 1573. O. H.

. . . as life, death,
Heaven, hell. — Bk. III, l. 1579. O. H.

Hell in life here, hereafter life in hell.
—Bk. IV, l. 253. T. Q.

You fled a hell of your own lighting-up.
—Bk. IV, l. 603. T. Q.

With brimstone, pitch, vitriol and devil's-dung.
—Bk. IV, l. 731. T. Q.

While blotting out, as by a belch of hell,
Their triumph in her misery and death.
—Bk. IV, l. 754. T. Q.

No outlet from the encroaching pain save just
Where stood one saviour like a piece of heaven,

Hell's arms would strain round but for this blue
gap. — Bk. IV, l. 794. T. Q.

How, unless hell broke loose to cause the step,
How could a married lady go astray?
— Bk. IV, l. 866. T. Q.

Hell thawed that icicle. — Bk. IV, l. 877. T. Q.

The commonplace adventure, mere intrigue
In prose form with the unpoetic tricks,
Cheatings and lies: they used the hackney chair
Satan jaunts forth with, shabby and serviceable.
— Bk. IV, l. 1019. T. Q.

. . . the devil appears himself,
Armed and accoutred, horns and hoofs and tail!
— Bk. IV, l. 1296. T. Q.

Thus, two ways, does she love her love to the end,
And hate her hate, — death, hell is no such price
To pay for these, — lovers and haters hold.
— Bk. IV, l. 1473. T. Q.

Why, here you have the awfulest of crimes
For nothing! Hell broke loose on a butterfly!
— Bk. IV, l. 1600. T. Q.

A trifle of torture to the flesh, like yours,
While soul is spared such foretaste of hell-fire,
Is naught. — Bk. V, l. 75. G.

She found I was a devil and no man.
—Bk. V, l. 613. G.

How did the devil decree? — Bk. V, l. 894. G.

Solidifies into a blot which breaks
Hell's black off in pale flakes.
— Bk. V, l. 1083. G.

. . . stiffened me
Straight out from head to foot as dead man does,
And, thus prepared for life as he for hell.
— Bk. V, l. 1271. G.

Was it when she could damn my soul indeed
She unlatched door, let all the devils o' the dark
Dance in on me to cover her escape?
— Bk. V, l. 1511. G.

. . . saw nothing but the face
O' the Holy Infant and the halo there
Able to cover yet another face
Behind it, Satan's, which I else could see.
— Bk. V, l. 1598. G.

But it was she the hag, she that brought hell
For a dowry with her to her husband's house,
She the mock-mother. — Bk. V, l. 1649. G.

My son, whom, dead, I shall know, understand,
Feel, hear, see, never more escape the sight

In heaven that's turned to hell, or hell returned
(So rather say) to this same earth again, —
— Bk. V, l. 1968. G.

It would be too fond, too complacent play
Into the hands o' the devil, should we lose
The game here. — Bk. V, l. 2007. G.

In this sudden smoke from hell, —
So things disguise themselves, — I cannot see
My own hand held thus broad before my face
And know it again. — Bk. VI, l. 2. C.

" Let the incarnate meanness, cheat and spy,
Mean to the marrow of him, make his heart
His food, anticipate hell's worm once more ! "
— Bk. VI, l. 604. C.

. . . the young idle priest i' the house
With only the devil to meet there.
— Bk. VI, l. 845. C.

. . . Oh ! I gave a passing glance
To a certain ugly cloud-shape, goblin-shred
Of hell-smoke hurrying past the splendid moon.
— Bk. VI, l. 922. C.

" Reach Rome
Lest hell reach her ! " — Bk. VI, l. 1425. C.

" Away from between me and hell ! " she cried :
" Hell for me, no embracing any more !

I am God's, I love God, God — whose knees I clasp,
Whose utterly most just award I take,
But bear no more love-making devils : hence ! "
— Bk. VI, l. 1528. C.

" Die," cried she, " devil, in God's name ! "
— Bk. VI, l. 1546. C.

Large-lettered like hell's masterpiece of print.
— Bk. VI, l. 1794. C.

Why play instead into the devil's hands ?
— Bk. VI, l. 1854. C.

There, let them each tear each in devil's-fun.
— Bk. VI, l. 1941. C.

" Give me the fleshly vesture I can reach
And rend and leave just fit for hell to burn ! "
— Bk. VII, l. 783. Pom.

— " The sense of it is, anyhow, he seeks
Leave to contrive you an escape from hell."
— Bk. VII, l. 1155. Pom.

So had I heard with like indifference,
" And Michael's pair of wings will arrive first
At Rome, to introduce the company,
And bear him from our picture where he fights
Satan, — expect to have that dragon loose
And never a defender ! " — Bk. VII, l. 1214. Pom.

How plainly I perceived hell flash and fade
O' the face of her. — Bk. VII, l. 1364. Pom.

When in, my dreadful husband and the world
Broke, — and I saw him, master, by hell's right.
— Bk. VII, l. 1585. Pom.

Murder and hell. — Bk. VII, l. 1812. Pom.

Suppose the devil instigate the wench.
— Bk. VIII, l. 1388. Dom. H.

The keys of heaven and hell.
— Bk. IX, l. 1078. Bot.

"Can cast both soul and body into hell!"
— Bk. X, l. 157. Pope.

Guarded from the arch-tempter all must fight.
— Bk. X, l. 430. Pope.

. . . let craft supplement
Cruelty and show hell a masterpiece!
— Bk. X, l. 645. Pope.

Power in the air for evil as for good,
Promptings from heaven and hell.
— Bk. X, l. 663. Pope.

And Satan fell like lightning!
— Bk. X, l. 672. Pope.

Is red-hot past distinction now
I' the common glow of hell.
—Bk. X, l. 786. Pope.

. . . part violence, part craft: such cross
Tempts speculation — will both blend one day,
And prove hell's better product? Or subside
And let the simple quality emerge,
Go on with Satan's service the old way?
Meanwhile, what promise, — what performance too!
For there's a new distinctive touch, I see,
Lust — lacking in the two — hell's own blue tint
That gives a character and marks the man
More than a match for yellow and red.
—Bk. X, l. 900. Pope.

. . . then flood
And purify the scene with outside day —
Which yet, in the absolutest drench of dark,
Ne'er wants a witness, some stray beauty-beam
To the despair of hell. — Bk. X, l. 999. Pope.

Endure man and obey God: plant firm foot
On neck of man, tread man into the hell
Meet for him, and obey God all the more!
— Bk. X, l. 1061. Pope.

So — fifty thousand devils in deepest hell!
— Bk. XI, l. 58. G.

Would brighten hell and streak its smoke with flame! — Bk. XI, l. 150. G.

Devils of the deep! — Bk. XI, l. 259. G.

Lets us from heaven to hell, — one chop, we're loose! — Bk. XI, l. 296. G.

He execrates my crime, — good! — sees hell yawn
One inch from the red plank's end which I press. — Bk. XI, l. 338. G.

Back and back, down and down to where hell gapes! — Bk. XI, l. 406. G.

Abate, cross your breast and count your beads
And exorcise the devil, for here he stands
And stiffens in the bristly nape of neck,
Daring you drive him hence! You, Christians both?
— Bk. XI, l. 554. G.

What saintly act is done in Rome to-day
But might be prompted by the devil, —
— Bk. XI, l. 605. G.

Good, and this other friend that's cheat and thief
And dissolute, — go stop the devil's feast,
Withdraw him from the imminent hell-fire!
— Bk. XI, l. 677. G.

Such life begins in death and ends in hell!
— Bk. XI, l. 808. G.

Why from each clashing of his (Death's) molars, ground
To make the devil bread from out my grist,
Leaps out a spark of mirth, a hellish toy?
— Bk. XI, l. 1038. G.

Note hell's lucky malice, now!
— Bk. XI, l. 1223. G.

Why fell not things out so nor otherwise?
Ask that particular devil whose task it is
To trip the all-but-at perfection.
— Bk. XI, l. 1554. G.

. . . these were drawn and dead and damned.
Oh Cardinal, the deep long sigh you heave
When the load's off you, ringing as it runs,
All the way down the serpent-stair to hell!
— Bk. XI, l. 1610. G.

No, though they follow but to pray me pause
On the incline, earth's edge that's next to hell!
— Bk. XI, l. 2084. G.

There was no touch in her of hate:
And it would prove her hell, if I reached mine!
To know I suffered, would still sadden her,
Do what the angels might to make amends!
Therefore there's either no such place as hell,
Or thence shall I be thrust forth, for her sake,
And thereby undergo three hells, not one —

I who, with outlet for escape to heaven,
Would tarry if such flight allowed my foe
To raise his head, relieved of that firm foot
Had pinned him to the fiery pavement else!
— Bk. XI, l. 2089. G.

"Be thou to me law, right, wrong, heaven, and hell!"
— Bk. XI, l. 2187. G.

Socius and brother-in-the-devil to match, —
— Bk. XII, l. 217. B. and R.

Where blackness bides unbroke, must devils brood?
— Bk. XII, l. 527. B. and R.

Demon and devil. — Bk. XII, l. 540. B. and R.

— No single ray,
Shot forth to show and save the inmost star,
But, passed as through hell's prism, proceeding black
To the world that hates white.
— Bk. XII, l. 570. B. and R.

PASSAGES WHICH REFER TO HEAVEN OR ANGELS*

Now heaven, now earth, now heaven and earth at once,
Had plucked at and perplexed their puppet here,
Played off the young frank personable priest;
Sworn fast and tonsured plain heaven's celibate,
And yet earth's clear-accepted servitor.
— Bk. I, l. 1020. R. and B.

In those thy realms of help, that heaven thy home.
— Bk. I, l. 1414. R. and B.

"Anywhere, anyhow, out of my husband's house
Is heaven," cried she, — was therefore suited so.
But for Count Guido Franceschini, he —
The injured man thus righted — found no heaven
I' the house when he returned there, I engage,
— Bk. II, l. 1233. H. R.

Some angel must have whispered "One more chance!" — Bk. II, l. 1404. H. R.

"I will make," surely Guido's angel urged,
"One final essay, last experiment."
— Bk. II, l. 1407. H. R.

* See pp. 40 and 41.

The angels love to do their work betimes,
Staunch some wounds here nor leave so much for
God. — Bk. III, l. 24. O. H.

Who could gainsay this just and right award?
Nobody in the world: but, out o' the world,
Who knows? — might timid intervention be
From any makeshift of an angel-guide,
Substitute for celestial guardianship,
Pretending to take care of the girl's self.
— Bk. III, l. 600. O. H.

The belief that, for every child of God a particular angel is appointed as guardian, is founded upon Hebrews 1: 14, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

As who — what did I say of one in a quag? —
Should catch a hand from heaven and spring
thereby
Out of the mud. — Bk. III, l. 619. O. H.

"Count Guido once more between heaven and me,
For there my heaven stood, my salvation, yes —
That Caponsacchi all my heaven of help,
Helpless himself." — Bk. III, l. 1154. O. H.

The guardian angel gave reluctant place,
Satan stepped forward with alacrity.
— Bk. III, l. 1229. O. H.

"At least and forever I am mine and God's,
Thanks to his liberating angel Death."
— Bk. III, l. 1295. O. H.

"I only could emerge one way from hell
By catching at the one hand held me, so
I caught at it and thereby stepped to heaven."
— Bk. III, l. 1345. O. H.

. . . the looking up to him
Or aught called Franceschini as life, death,
Heaven, hell. — Bk. III, l. 1577. O. H.

And comfortable to heart's desire, yet crouched
Outside a gate to heaven, — locked, bolted, barred.
— Bk. IV, l. 479. T. Q.

Where stood one saviour like a piece of heaven.
— Bk. IV, l. 795. T. Q.

. . . she went back, heaven in heart.
— Bk. IV, l. 824. T. Q.

"Having braved heaven and deceived earth throughout,
She braves still and deceives still, gains thereby
Two ends, she prizes beyond earth or heaven."
— Bk. IV, l, 1462. T. Q.

No, they must have her purity itself,
Quite angel, — and her parents angels too
Of an aged sort, immaculate, word and deed.
— Bk. IV, l. 1593. T. Q.

Is this, we live on, heaven and the final state,
Or earth which means probation to the end?
— Bk. V, l. 1414. G.

In heaven that's turned to hell, or hell returned
(So rather say) to this same earth again, —
— Bk. V, l. 1970. G.

But she —
The glory of life, the beauty of the world,
The splendour of heaven. — Bk. VI, l. 117. C.

I want no more with earth.
Let me, in heaven's name, use the very snuff
O' the taper in one last spark shall show truth.
— Bk. VI, l. 169. C.

Saints, to do us good,
Must be in heaven, I seem to understand:
We never find them saints before, at least.
— Bk. VI, l. 175. C.

The snow-white soul that angels fear to take
Untenderly. — Bk. VI, l. 195. C.

"All the pain suddenly departs, — as if
The guardian angel discontinued pain
Because the hope of cure was gone at last."
— Bk. VI, l. 1219. C.

That vision in the blood-red day-break — that
Leap to life of the pale electric sword
Angels go armed with. — Bk. VI, l. 1602. C.

"And such a shepherd, half the size of life,
Starts up and hears the angel."
— Bk. VII, l. 265. Pom.

"The angels, met in conclave, crowned me!"
— Bk. VII, l. 1176. Pom.

. . . — and I saw him, master by hell's right,
And saw my angel helplessly held back.
— Bk. VII, l. 1586. Pom.

. . . the Just and Terrible, who bids us — "Bear!"
Not — "Stand by, bear to see my angels bear!"
— Bk. VII, l. 1598. Pom.

But when at last, all by myself I stood
Obeying the clear voice which bade me rise,
Not for my own sake but my babe unborn,
And take the angel's hand was sent to help —
And found the old adversary athwart the path —
Not my hand simply struck from the angel's, but
The very angel's self made foul i' the face
By the fiend who struck there, — that I would not
bear,
That only I resisted! — Bk. VII, l. 1614. Pom.

I say, the angel saved me: I am safe!
— Bk. VII, l. 1643. Pom.

Heaven speaks first
To the angel. — Bk. VIII, l. 1509. Dom. H.

Why, being in a peril, show mistrust
Of the angels set to guard the innocent?
— Bk. IX, l. 961. Bot.

The keys of heaven and hell.
— Bk. IX, l. 1078. Bot.

Promptings from heaven and hell.
— Bk. X, l. 663. Pope.

Would Michael, yonder, be, nor crowned nor armed,
The less pre-eminent angel? — Bk. X, l. 1012. Pope.

Thank heaven as I do! — Bk. X, l. 1156. Pope.

To re-unite there, be our heaven for earth,
Our known unknown. — Bk. X, l. 1314. Pope.

Each of them, only filling to the edge,
Insect or angel, his just length and breadth,
Due facet of reflection, — full, no less,
Angel or insect, as Thou framest things.
— Bk. X, l. 1329. Pope.

Alack the converts use as God's name, not
Tien-chu but plain *Tien* or else mere *Shang-ti*,
As Jesuits please to fancy politic.
While, say Dominicans, it calls down fire, —
For *Tien* means heaven, and *Shang-ti*, supreme prince,
While *Tien-chu* means the lord of heaven.
— Bk. X, l. 1595. Pope.

And that which men think weakness within strength,
But angels know for strength and stronger yet —
— Bk. X, l. 1653. Pope.

Bearing to see the light from heaven still more
And more encroached on by the light of earth,
Tentatives earth puts forth to rival heaven,
Earthly incitements that mankind serve God
For man's sole sake, not God's and therefore man's.
— Bk. X, l. 1818. Pope.

Who untwists heaven's white from the yellow flare
O' the world's gross torch ? — Bk. X, l. 1830. Pope.

With the one Christian mother, wife and girl, —
— Which three gifts seem to make an angel up, —
— Bk. X, l. 1952. Pope.

Lets us from heaven to hell, — one chop, we're loose ! — Bk. XI, l. 296. G.

" Leave earth, seek heaven or find its opposite ! "
— Bk. XI, l. 812. G.

Do what the angels might to make amends !
— Bk. XI, l. 2092. G.

" Be thou to me law, right, wrong, heaven and hell! "
— Bk. XI, l. 2187. G.

On earth I never took the Pope for God,
In heaven I shall scarce take God for the Pope.
— Bk. XI, l. 2391. G.

Even as, to fools who deem He needs must right
Wrong on the instant, as if earth were heaven, —
— Bk. XII, l. 469. B. and R.

Heaven's saint. — Bk. XII, l. 525. B. and R.

And since truth seems reserved for heaven, not earth. — Bk. XII, l. 606. B. and R.

A LIST OF SCRIPTURAL QUOTATIONS AND ALLUSIONS IN "THE RING AND THE BOOK"

ARRANGED IN THE ORDER IN WHICH THE PASSAGES OCCUR IN THE POEM

The reference by page is to this volume

BOOK I

The Ring and the Book

LINE		PAGE
38–42	Eph. 1 : 11	198
127–8		222
149		222
171–3		247
193–5	2 Sam. 6 : 6–7	103
215–6	Judg. 15 : 4–5	100
229		222
267–9		222
287		222
316–7	John 15 : 19	177
320	Luke 14 : 21	164
321–2	John 6 : 12	171
331–2		223
336		223
337–8	Rom. 14 : 12	189
348–9		223
392–5	Heb. 13 : 2	208
393–4	Rev. 3 : 20	216
396	Heb. 13 : 2; Rev. 3 : 20	208, 216
434		223
437–8		223
504	1 Cor. 4 : 9	192
521	Ps. 42 : 7	112
542–3	Luke 2 : 29–30	157
544–5		247
559–61		247
566–8	Eph. 2 : 2; Luke 8 : 29	198
591–2	Matt. 6 : 10	138
597	Eph. 2 : 2; Luke 8 : 29	198
623	Isa. 14 : 12; Luke 1 : 19	127
638	Isa. 30 : 33	127
643–5	Rev. 22 : 15	221
660–1		
644–8	John, 10th chap.; Matt. 10 : 16	174
655–8		
709	Gen. 1 : 1	83
737–8	Lev. 24 : 4	96
752–4	Isa. 42 : 3; Matt. 12 : 20	129
760–71	2 K. 4 : 29–35	106
795		223
815	Mark 9 : 43–44	153
818		247
830–2	1 Cor. 3 : 2	191
961	1 Cor. 2 : 14	190
962–3	Job	108
1020–4		260
1027–8		223
1095–8		223
1189		247
1190	Matt. 25 : 21	149
1223–5	Ps. 90 : 10	115
1238–9		224
1246–7	Luke 12 : 42	162

LINE		PAGE
1273–4	Job 2 : 4	108
1304–5	Isa. 59 : 19	129
1316		224
1318–9	Ps. 130 : 1	118
1322–3		224
1337–8	Gen. 27 : 28	90
1381–2	Hab. 2 : 2	132
1414		260

BOOK II

Half-Rome

LINE		PAGE
14	Matt. 7 : 6	139
54		224
71–2		247
84		224
107		224
120		224
125	Ezek. 28 : 12	131
127	1 John 2 : 18	214
128	Luke 2 : 29–30	158
167–9	Gen. 3 : 6; Isa. 14 : 12	87, 127
175–6	Matt. 13 : 24–26	142
239		225
240		224
253–4	Gen. 3 : 12	87
292–4		225
300		225
318	Luke 12 : 35	162
377	Luke 14 : 28	164
393	Prov. 16 : 33	121
421–4	Gen. 45 : 18	92
428–30	Prov. 6 : 25-26; Cant. 4 : 9	120
447–8	Cant. 2 : 5	125
457	Isa. 38 : 15	127, 128
450	1 John 2 : 16	213
457	Isa. 38 : 15	127, 128
488–90		248
506		248
522–3	Prov. 1 : 31	119
537–40	Lev. 25 : 10	96
567		136
572–3	Prov. 12 : 4	121
612		225
691		248
693	Mic. 7 : 14	132
719		248
766–82		248
791–2	Phil. 4 : 22	203
792–4	Acts 18 : 24; 1 Cor. 3 : 6	185
830	Is. 38 : 15	128
896	Prov. 23 : 5	122
909	Jer. 47 : 4	130
939–40		225
1082		225
1101–2	1 Cor. 13 : 7	194
1104	John 15 : 22	178
1110–5	Gen. 39th chap.	92
1137	Matt. 7 : 6	139
1158–9	Matt. 4 : 10	136
1199	Luke 8 : 2	159
1200–1	Luke 21 : 19	166
1233–7		260
1254–6	Ex. 20 : 13–14	94
1343–4	Titus 2 : 4–5	206
1366		225
1377		248
1387		248
1396		225
1399–1400	Luke 19 : 40	166
1404		260
1407–8		260
1410–1	2 Thes. 2 : 11	204
1412–3	Deut. 32 : 35; Rom. 12 : 19	98
1423–4	Rom. 14 : 13	189
1436		248
1448–9	1 John 1 : 9	212, 213
1450		212
1478–9	Lev. 20 : 10	95
1485–7	Jas. 5 : 11	210
1492	Deut. 32 : 35; Rom. 12 : 19	98

BOOK III

Other Half-Rome

LINE		PAGE
9–10	1 John 1: 9	212
14		248
24–5		261
26–7	1 John 1: 9	213
45–6		225
49–50	Rev. 6: 2	216
79		226
85	1 Pet. 4: 5	210
83–90	Matt. 19: 14	146
95–6	1 John 2: 22	214
98–100	Ps. 51: 5; Rom. 5: 12; Jer. 17: 9	187 130
153–4	Matt. 19: 5	146
169–71	Gen. 3: 2–6	86
180–1	Lev. 25: 9	96
190–1	Matt. 23: 24	148
235	Ezek. 31: 9	131
302–3	Luke 9: 62	160
441–3	Job 27: 5–6	108
470–1	Gen. 3: 13	87
487–8	Matt. 17: 20	145
503–4	Prov. 16: 33	121
551–3	Ex. 8: 19; Ex. 31: 18; Luke 11: 20	93
555–8		96
565		226
600–5		261
612		249

LINE		PAGE
619–21		261
725–6		249
948		249
991–2	Matt. 7: 15	139
1024	Zech. 3: 2; Amos 4: 11	132
1034	Matt. 18: 7	145
1151–2		249
1154–7		261
1229–30		261
1245–6		249
1251–2	Matt. 10: 28	141
1283–4		249
1295–6		261
1300–02	2 Sam. 12: 3	104
1343–7		250
1345–7		262
1366	Job 34: 21–22	109
1369	Isa. 14: 12	127
1373–4	Luke 1: 27	155
1383–4	Lev. 13: 59	94
1395	Phil. 4: 5	202
1463		250
1477	Matt. 22: 21	148
1570–3		250
1577–9		250
1583	1 John 1: 9	213
1592	Luke 2: 14	156
1622–3		213

BOOK IV

Tertium Quid

LINE		PAGE
73	Judg. 9: 13	99
113–5	Ps. 147: 9; Job 38: 41; Luke 12: 24	119
162		226
185	Gen. 3: 20	89
195–7	Luke 1: 46–48	155
196–7	Gen. 30: 23	91
253		250
288–90		226

LINE		PAGE
325	Matt. 2: 14	134
328–30	John 10: 23; Acts 3: 11; Acts 5: 12	175
338	Luke 2: 29	157
390		226
404		227
407		226
479–80		262
587–8	Mal. 3: 10	133

LINE		PAGE
603		250
658	Jas. 1 : 21	209
731		250
754–5		250
794–6		250, 251
810–1		227
824		262
833	2 Sam. 6 : 6	103
836	Luke 21 : 19	166
851–9	Gen. 3 : 1–13	85, 86
866–8		251
877		251
887–8		227
924–5		227
1019–22		251
1209	Matt. 25 : 21	149
1222–3	Matt. 25 : 32–33	150
1275	Luke 16 : 8	165
1296–7		201
1344	Jer. 44 : 4	130
1363		227
1377–8	1 John 1 : 9	213
1426		227
1428		213
1462–4		262
1473–5		251
1593–5		262
1600–1		251

BOOK V

GUIDO

LINE		PAGE
2–6	John 19 : 29	181
73	Judg. 9 : 13	99
75–7	1 Cor. 5 : 5	251
76–7	Luke 12 : 4–5	161
121	Matt. 28 : 19	151
136–8	Matt. 20 : 6	147
156		227
164	Matt. 8 : 20; 2 Cor. 8 : 9	141
209	Luke 10 : 37	160
230–1	Luke 13 : 7–8	163
249–50	Acts 4 : 36–37	183
274–6	Matt. 14 : 17–20	143
282	Luke 16 : 19	165
319		227
347	Job 15 : 2	108
348	Deut. 19 : 8; Heb. 11 : 9; Gen. 12 : 7	97
520–2	Col. 2 : 21–22	203
523–4	Ecc. 2 : 11	123
581–2	Gen. 2 : 24	85
613		252
654–7	Isa. 59 : 4, 5	129
655–7	Isa. 59 : 5	129
723–4	1 Cor. 7 : 8–9	193
724	Ex. 16 : 13–14	93
724–29	Eph. 5 : 23–24	199
738	Ex. 16 : 13–14	93
740	Deut. 21 : 5	97
802–3	2 Chron. 7 : 20	107
861–7		228
894		252
930–1	Prov. 7 : 17	120
933	Acts 9 : 1	183
967–83	John 18 : 20; John 12 : 6	178, 179
971–2	Matt. 27 : 5–7; Acts 1 : 18	150
982	John 18 : 10	178, 179
1046	Isa. 14 : 12	127
1083–4		252
1106–8	Acts 22 : 3	187
1174	Luke 16 : 20	166
1175	Acts 25 : 12	186
1196–8	Luke 15 : 4	164
1271–3		252
1275–9	Luke 16 : 8	165
1309–15	Gen. 29 : 16–18, 25	91
1336		228
1414–15		228

LINE		PAGE
1420		228
1454		228
1504–5	Ecc. 4: 12	123
1505–6	Job 41: 1	110
1511–13		252
1524–5	Luke 2: 7	156
1549–50	Ex. 32: 26	94
1575–7	Gen. 3: 15	87
1581–5	Luke 2: 14	156
1586–7	Matt. 6: 13	139
1597–9	Luke 2: 7, 14	156
1603–6	Matt. 27: 35	150
1608–9	Luke 2: 13–14	156
1610	Rev. 6: 10	216
1638–41	2 Sam. 12: 3	104
1649–51		252
1657–60	{2 Cor. 11: 3; Gen. 3: 15}	196
1704–7	Mark 2: 17	152
1735	Matt. 10: 36	141
1765–70	Rev. 20: 11–12	218
1968–71		252, 253
2001–2	Rom. 13: 3	188
2007–9		253
2020	2 Sam. 16: 13	105
2043–4	Eph. 5: 24	200
2045–6	1 Sam. 2: 12	102
2046	2 Tim. 3: 6	205

BOOK VI

CAPONSACCHI

LINE		PAGE
2–5		253
49–59	John 19: 23–24	180
117–9		263
136–40		228
145–6	Rev. 20: 12	218
147–8	{Isa. 42: 2; Matt. 12: 30}	128
151–2	Matt. 13: 25	142
155–8		229
169		263
175–7		263
195–6		263
211–14	Acts 11: 26	229
250–1	Judg. 9: 45	99
262–4	John 17: 16	178
280–9		229
307–9	John 17: 14–16	178
312–13	Luke 14: 21	163
317–18	Philemon 10, 15, 16	206
319–20	Acts 26: 1–2	319
355–7		230
473–4		230
604–6	Mark 9: 44	153, 253
687–90	Gen. 3: 15	88
707		230
845–6		253
869–70	Luke 23: 42–43	168
909–17		230
922–4		253
974–8	Rev. 21: 9–10	220
1016		230
1019–20	Ezek. 28: 12	131
1047–8	2 Thes. 2: 11	204
1059–60	Ps. 121: 2	118
1099–1104	John 20: 25–27	182
1161–3	Rev. 15: 2	218
1184–90	1 Cor. 15: 52	194
1193–5	{Mark 11: 22; Ps. 97: 1}	117
1219–21		263
1271	Luke 1: 28	155
1300	Ps. 65: 11	113
1301	Matt. 10: 1	141
1302–3	Ps. 68: 2–3	113
1395–6	{2 Sam. 22: 11; Ps. 18: 10}	105
1425		253
1528–32		254
1546		254
1602–4		263

LINE		PAGE
1641		231
1644–5	Matt. 5 : 18	137
1666		231
1717–8		231
1729–32	Gen. 39 : 19–20	92
1767	Luke 6 : 38	158
1781		231
1783	Matt. 23 : 16	148
1788–9	Luke 6 : 13–14	158
1794		254
1820–1	Eph. 2 : 2	198
1854		254
1863–4	1 Cor. 2 : 16	191
1928–46	Luke 22 : 47–48	167, 168
1941		254
2067–8	John 14 : 6	177
2094–6		231

BOOK VII

POMPILIA

LINE		PAGE
16–7	Matt. 28 : 19	231
75–9		231
261–6	Luke 2 : 8–9	156
265		263
333	Matt. 19 : 5	146
370–2	Matt. 14–25	143
328	Ex. 8 : 19; Ex. 31 : 18; Luke 11 : 20	93
447–50 472–5	Eph. 5 : 23–24; John 2 : 2–9	200
449	John 2 : 1–9	169
466–8		231
562–3	Prov. 16 : 33	121
753–4	Luke 1 : 27	155
758–66	Gen. 1 : 28; Gen. 2 : 16–17; Gen. 3 : 4	83, 84
778	Gen. 2 : 24; Matt. 19 : 5; Eph. 5 : 31	85
783		254
798		232
791	Gen. 3 : 6	87
821	Mark 4 : 34	152
867–8	Gen. 2 : 20	85
902	Acts 5 : 38–39	183
904	1 Pet. 5 : 7	211
992	Ps. 55 : 6	113
1029		232
1088	1 Cor. 3 : 1	194
1098–9	Ps. 60 : 11	113
1101	Ps. 89 : 9	114
1155–6		254
1175	Isa. 14 : 12	127
1176		264
1188		232
1198–9	John 14 : 6	177
1214–9	Rev. 12 : 7	254
1289	Ps. 27 : 14	112
1361		232
1364		255
1384–6	Ps. 89 : 8; Ps. 72 : 12; Ps. 46 : 1	114
1387–8	Matt. 14 : 28–31	143
1448–50	Matt. 2 : 9	134
1483–4	John 8 : 52	173
1510	2 Cor. 5 : 7	195
1512–3		232
1585–6		255, 264
1598–9		264
1614–22		264
1643		264
1669–70		232
1689–93	Matt. 2 : 11	134
1704–6	Ps. 130 : 3–4	118
1720–1	Ps. 139 : 7; Ps. 4 : 6; Ps. 17 : 8; Mal. 4 : 2	119
1724	1 Tim. 6 : 9	205
1738–9	1 Cor. 3 : 15	191
1812		255
1827–37	Mark 12 : 25	154
1841	2 Pet. 3 : 8	212

BOOK VIII

Dominus Hyacinthus

LINE		PAGE
48–9	Rom. 13: 13	189
89–90	Luke 12: 27	162
94	Ps. 115: 1	117
195		232
328–9	Acts 22: 3	185
363–5		232
377	John 8: 11	173
380–1		232
382	Matt. 20: 15	147
491–2	Prov. 6: 6	119
554–7	Luke 23: 31	168
558–9		233
564		233
579		233
582–4		233
613–24	Prov. 6: 34–35; 2 Pet. 1: 21	120
637–57	Judg. 16: 21–30	101
658	1 Cor. 10: 11	193
660–7	Matt. 27: 12–14; Is. 42: 8	27
673–9	Jude 3; 1 Cor. 9: 15	193
674–5	Jude 3	215
684–5	Luke 15: 17	165
686		233
687	1 Cor. 2: 14	190
690		233
699–701	Lev. 20: 10; Deut. 22: 21	95
710–4	Matt. 5: 32; John 8: 4–7	172
701	Matt. 5: 32; John 8: 4–7	172
705	Rev. 21: 9–10	220
706–9	Luke 16: 17; Luke 21: 33	166
713	Matt. 5: 32	137
715	John 8: 4, 5–7	172, 233
716	Matt. 5: 31–32	137
718–9	Eph. 1: 10; Gal. 4: 4	197

LINE		PAGE
720	John 1: 17	117
732		
724–7	Num. 11: 4–6	96, 97
736–7	Jas. 3: 3	210
752	Ps. 119: 9	118
839–40	1 Cor. 15: 52	194
845–6	Is. 8: 20	126
862–3		234
896	Ps. 69: 9; John 2: 17	114, 169
994	Is. 38: 15	128
1071		234
1075–8		234
1132	Rom. 3: 8	187
1203–7	Matt. 14: 15–20; Matt. 15: 34–38; John 6: 9	170, 171
1306		234
1308–10	Matt. 8: 20	141
1329–32	Acts 9: 24–25	183
1329–36	2 Tim. 4: 13	205, 206
1358–9	1 Kings: 20: 35	106
1388		255
1395–7	Mal. 4: 2	133
1402	John 1: 17	169
1413–4		
1417–22	2 Sam. 12: 26–28	104, 105
1427–9	Matt. 8: 14	140
1432–3	John 9: 23	173
1443	Rom. 5: 12	187
1467–9	Ecc. 3: 4	123
1470–1	Ecc. 11: 1	123
1509–11		234
1536–7		234
1611	Gen. 3: 19	88
1629	1 Cor. 3: 2; Heb. 5: 13–14	191
1738–42	Job 41: 1, 2, 5	110
1745–7		235
1782–3	Matt. 25: 27	149
1785–7	Prov. 30: 1–8	122

BOOK IX

Bottinius

LINE		PAGE
22–23		235
26–74	Matt. 2: 13–14	134, 135
29	Luke 12: 35	
45	Matt. 2: 13–14	134, 135
65	Matt. 5: 18	137
83		235
121–7		235
128, 136	Matt. 2: 16	136
148	Ps. 23: 5	111
189–90	Luke 6: 44	159
282	Rev. 21: 4–5	219
286–9	Cant. 4: 16	126
295–6	1 Cor. 3: 6	191
340–2		235
350–5	Lev. 21: 21	95
356–66	1 Sam. 16: 12, 18; 1 Sam. 25: 18, 19, 23, 37	102
413	1 Pet. 3: 10	210
449–52	Gen. 3: 6–8	87
487–8	1 Cor. 2: 14	190
516–17	Judg. 16: 16–17	100
572–5		235
597–8	1 Sam. 17: 10	103
606–8	2 Cor. 10: 10	196
645–6	1 Cor. 9: 7	193
728–9	Matt. 16: 18	144
734	Matt. 26: 41	150
776–9		236
784	Col. 3: 9	203
931–2	John 8: 3–5, 10	172
938–41	John 20: 15	182
961–2		264
1044–5		236
1070–73	John 19: 26	181
1075–80	Matt. 16: 18–19	144
1078		255, 265
1081	Matt. 10: 4	141
1086–7	John 13: 5, 14	177
1100–2	John 12: 4–6	176
1116	Rom. 13: 4	188
1118–9	Luke 10: 33, 34	160
1166–7	Luke 22: 30	167
1168	Matt. 18: 7	145
1173	Matt. 26: 51–52	150
1215–6	Mark 1: 42, 45	152
1217–9	John 5: 2–3; Luke 5: 31	170
1220	Luke 5: 31	158
1232–4	Ps. 68: 13	114
1240–2	Job 31: 40	109
1264		256
1296–8	Cant. 7: 4	126
1318–9	Deut. 32: 10	98
1374–5	Ps. 65: 13	113
1384–7	Luke 11: 24–26	161
1409–10	Luke 6: 20	158
1443	Rom. 5: 12	188

BOOK X

The Pope

LINE		PAGE
1–2	Esth. 6: 1	108
9	Ecc. 12: 12	124
17–20	Ezek. 12: 20	131
42–3		236
49		241
58	Matt. 10: 19–20	241
76–7	Lev. 18: 23–24	94
87–92		236
101	Acts 12: 1	184
113–4	Jonah 2: 10	132
155–7	Luke 12: 4–5	161, 255
165–9	Ps. 90: 10	115
163–4	John 9: 4	173
180–2	Gen. 2: 17; Rom. 3: 23	84
183–5	Eph. 2: 8; Rom. 3: 23–24	187, 199
272–5	Isa. 40: 12	128

LINE		PAGE
276–7	Job 27 : 5–6; Prov. 20 : 7	109
318–20	Ps. 90 : 10	115
329–31	Isa. 42 : 3	129
340–2	Matt. 7 : 16	140
350–1	Gal. 3 : 10	196
351–2	Gen. 3 : 17	88
373	Isa. 64 : 6	129
376–7	John 14 : 6; John 1 : 1	169
398	Luke 16 : 8	165
430	Matt. 4 : 1, 3; Jas. 4 : 7	136
435–6	1 Cor. 6 : 19–20	192
437		241
451		241
472–5	Luke 9 : 14, 17; John 12 : 6	159, 176
480		241
493		241
501		241
642	John 10 : 27–28	176
645–6		255
663–4	Judg. 5 : 20	99
663		265
665–6	1 Cor. 4 : 9	192
670	Ex. 3 : 5	92
671–2	Luke 10 : 17–18	160, 255
710–1	Prov. 25 : 22	122
714	1 Cor. 3 : 15	192
715–6	Isa. 38 : 15	128
748–52	Gen. 8 : 4, 10–11	89
780		256
787–90	Luke 2 : 13–14	157
801	Jas. 1 : 15	209
807–8	Eph. 1 : 10; Gal. 4 : 4	197
850–1	Mark 5 : 13	153
885–7	Acts 3 : 1–2, 11	182
900–5		256
904	1 John 3 : 8	214
906–9		256
939		237
987–92	John 21 : 16; John 10 : 13	174

LINE		PAGE
994–5	Dan. 3 : 19	131
996 1000–2	Acts 14 : 17; John 1 : 7	184
999–1003		256
1011–13	Dan. 12 : 1	132
1012		265
1024	John 10 : 28	176
1025–6	Rev. 2 : 17	216
1026–7	1 Thes. 5 : 15	203
1028	Phil. 4 : 8	202
1032	Luke 22 : 24	167
1042–3	Luke 8 : 5	159
1058	1 Thes. 4 : 16	203
1061–3		256
1069	Rom. 13 : 2	188
1081–3	Rom. 13 : 4; Deut. 32 : 35	188, 189
1084	Ps. 28 : 4	112
1091–3	Matt. 25 : 23	149
1102–11	Job 41 : 1–34	110
1110–1	Job 40 : 19	109
1117		241
1121		237
1123–7	Cant. 1 : 12	125
1133 1136–7	1 Pet. 5 : 8	211
1156		265
1162–7		237
1183–7	Jas. 1 : 2, 12	209
1187	Matt. 6 : 13	139
1284	Ex. 10 : 21	93
1290–1	John 3 : 11	169
1314–5		265
1315		265
1329–32		265
1336–41 1370–2	Phil. 2 : 6–8	202
1339–41	John 19 : 30	181
1348–72	Matt., Mark, Luke, John	237, 238
1367–71	John 3 : 16; 1 John 4 : 9–10	170, 215
1375–81	Heb. 2 : 10	207
1384	Ps. 82 : 6	114
1408–9		238

LINE		PAGE
1424	Ps. 9: 12	111
1436		50
1452–3	Jas. 1: 27	209
1454–5		238
1471	1 John 2: 16	214
1482–3	2 Sam. 6: 6–7	104
1486–7		238
1488–91	Matt. 25: 1–13; Eph. 5: 31–32	149
1492	Mark 14: 38	154
1499, 1509	Matt. 27: 55	151
1500	Phil. 4: 3; (see also Matt. 27: 55)	202
1520		239
1523		239
1525–31	John 19: 23–24; John 12: 6	180
1532–3	Luke 16: 2	165
1534–5	John 19: 30	181
1548–9	Matt. 2: 2, 9	133
1553–4	Eph. 2: 2	198
1566–70	Eph. 6: 13–17	201
1577		241
1580–5	Matt. 5: 46–48	138
1583	1 Cor. 2: 14	190
1590, 1593		239
1595–1600		265
1626–30	2 Tim. 1: 8–10	239
1652–8		266
1655	Rev. 21: 5	219
1652–8		239
1683–4	Matt. 2: 1	240
1718–20	Acts 24: 24–25	185
1724–6		240
1731–3		240
1792		240
1795–1800	2 Pet. 3: 12–13: Rev. 21: 5	212
1799–1800	Rev. 21: 5	219
1801–2	2 Cor. 3: 18	195
1801–8	Matt. 19: 29	146
1815–7	Eph. 2: 10	199
1818–22		266
1827	Matt. 19: 30	147
1830–1		266
1832–4		240
1838–9	Matt. 12: 1	142
1875–7	Luke 8: 13	159
1878–80		240
1891–2	1 John 2: 16	214
1897–8	Rom. 11: 17	188
1900–1		240
1912		241
1952–3		266
1957–8	Matt. 16: 19	144
1968–70	Luke 13: 8–9	163
1982–8		240, 241
2013		241
2029–30		241
2056–8	John 18: 40	179
2063		241
2068		241
2092	1 K. 3: 26	105
2100–01	Ex. 32: 26	94
2127–8	Heb. 7: 25	207

BOOK XI

GUIDO

LINE		PAGE
30	Luke 2: 16	157
58		257
64		241
70		241
79		241
150		257
259		257
294–6	Ecc. 12: 6–7	124
310		
296		257
301	Ps. 90: 10	116
324–8		241, 242
329–30	Acts 9: 40–41	184
332		242

LINE		PAGE
335–6	2 Thes. 2 : 7	204
338–9		257
343	Heb. 9 : 27	208
359	Matt. 16 : 26	144
362–3	Matt. 5 : 17	137
364–80		242
371	Mal. 4 : 2	133
376	Rom. 4 : 14, 16	187
399	Matt. 16 : 19	144
400–6		257
434–5	John, 10th chap.;	174, 175
439–40	Acts 20 : 28–29	
443–4	Matt. 7 : 15	139
456–9	Heb. 9 : 27	208
460	2 Cor. 7 : 10	196
473–4	1 John 1 : 9	213
551–2		243
554–7		243, 257
588	1 Cor. 15 : 52	195
602–6	Matt. 23 : 27–28	148
605		257
608		243
616	John 13 : 5	176
623		243
629	John 8 : 46	173
634–6	Matt. 16 : 26	145
647	Rom. 14 : 18	190
653–5	Matt. 16 : 26	145
667		
667	Matt. 16 : 26	145
677–81	Rev. 4 : 18	257
696	Ezek. 22 : 18	130
709		243
753–6	Matt. 6 : 19; Matt. 5 : 5; Ps. 37 : 11	112, 136
760–4	Luke 15 : 11–32	164
780–1	Prov. 25 : 31	122
789–90	Rom. 13 : 4	189
800	Prov. 16 : 33	121
804		243
807–8	Ecc. 11 : 9; Jas. 1 : 15	128
808		258
812	Rom. 6 : 23	266

LINE		PAGE
820–24	John, 10th chap.; Matt. 7 : 15	140
824–5		
922–4	Gen. 16 : 13; Ezra 5 : 5	90, 153
983	Mark 8 : 34	153
994–8	Esth. 5 : 2–3	107
1038–40		258
1041		243
1158–9	Mark 3 : 28–29; 1 John 5 : 16	152, 215
1216	Eph. 5 : 31; Mark 10 : 8	200
1223		258
1259		243
1278–9	1 John 1 : 9	213
1281		243
1303–4	Gen. 2 : 18, 23; Eph. 5 : 23–24	84, 199
1306–9	Gen. 3 : 16	88
1378–80	Ps. 94 : 1–8, 23	116
1464		244
1469	Deut. 25 : 4	193, 204
1474	1 Cor. 5 : 6; Gal. 5 : 9	192
1498	Mark 8 : 34	153
1509–12	Is. 2 : 4	126
1514	1 Cor. 16 : 22	195
1518	Ps. 11 : 6; Rev. 21 : 8	111
1522–4	Rom. 14 : 13	189
1531–2	2 Cor. 3 : 6	195
1551–2	Matt. 12 : 25	142
1554–6		258
1568	Prov. 30 : 19	122
1609–12		258
1685	Rom. 1 : 25	186
1731	Ps. 136 : 1	118
1740	Rom. 14 : 13	190
1784–7		244
1789–90	1 John 4 : 1	215
1792	Philemon 20	206
1799	Ex. 20 : 4	93
1828–9	1 Tim. 5 : 11	204
1850	Ps. 95 : 1–2	117

LINE		PAGE
1867	Luke 13: 7	163
1883–5	Matt. 21: 28–30	147
1888–9	Ps. 128: 3	118
1891	Matt. 24: 32	148
1916–7		244
1928–30		244
1977	1 Pet. 3: 10	210
1979		244
1999–2000	2 Cor. 3: 6	195
2006–7	Matt. 26–52	150
2029	Acts 17: 23	185
2035		244
2036–7	Matt. 13: 38	143
2084–5		258
2089–99		258, 259
2092		266
2110–1		244
2120		244
2187		244, 259, 266
2197–2202	Judg. 16: 18–19	100
2221		245
2224–5	Deut. 32: 2	98
2235	Ps. 9: 12	111
2250–1	Gen. 1: 26	83
2283–5	Mark 16: 16	154
2289		245
2298–9		245
2320–2	Eph. 6: 12	201
2328–9	Mark 15: 23	154
2342–3		245
2391–2		245, 246
2426–7		245

BOOK XII

The Book and the Ring

LINE		PAGE
11–2	Rev. 8: 10–11	217
23		245
61		245
178		245
180		246
184		246
188	Matt. 1: 21	246
205	Ps. 37: 37	112
217		259
255		246
260–2		246
269	1 Cor. 14: 40	194
319	Cant. 2: 15	125
329	Num. 16: 32	97
420		246
453–4	Rom. 3: 4	186
465	Ps. 94: 1–8, 23: Ps. 6: 3; Luke 18: 7–8	116
469–70		267
471	Ps. 6: 3	267
474–81	Gen. 8: 10–11	90
493–4	2 Pet. 1: 19	211
522–3		246
525		267
526	Heb. 11: 38	208
527		259
540		259
569–70	Eph. 6: 12; Luke 22: 37	201
570–73		259
588–9	Gen. 1–3	83
593–4	John 3: 20–21	170
595–7	Deut. 34: 7	99
600–1	Rom. 3: 4	186
606		267
614	John 17: 14, 16	178
618	1 Chron. 29: 17	107
623		246
651–2	Rom. 3: 4	186
711–2	Rev. 1: 16: or, Heb. 4: 12	207, 215
726–30	Gen. 8: 7, 11	89
735–50	Lam. 4: 1	130
766		246
794	Ps. 31: 6	112
827–8	Rev. 8: 10–11	217
831	Eph. 1: 10; Gal. 4: 4	197
845–8	Jer. 5: 21	129
866		246

INDEX

Aaron, 15, 95.
Aaron's robe, 8.
Abigail, 102.
Abimelech, 99.
Abominable thing, The, 29, 130.
Abt Vogler, 3, 54.
Accountability, Man's, 189, 192, 210.
Acts, Book of, catalogue of references, 182–186; other references to, 9, 11, 21, 25, 37, 175, 206.
Adam, 20, 84–89, 236; sin came by, 187, 188.
Agony in the garden, The, 167.
Agrippa, 186.
Agur, 23, 122.
Ahasuerus, 108.
Anathema, 195.
Angels, catalogue of references, 260–267; other references to, 41, 132, 135, 154, 208, 216, 217, 218, 234; angels' song, 156, 157, 158, 233.
Antichrist, 214.
Any Wife to Any Husband, 3.
Apollo and the Fates, 5.
Apollos, 191; compared to Apollo, 185.
Apostles, The Twelve, 167.
Apples, of the tree of life, 26, 84, 86; and flagons, 33, 125; of his eye, 98.
Ark (see Noah).
Ark of the Covenant, 23, 24, 103, 104.
Armor, The Christian's, 23, 201.
At the Mermaid, quoted, 43.
Augustinian, 187.
Ave, 245.
Balaustion's Adventure, 5.
Baptism, 91, 224, 228, 231.
Barabbas, 179.
Barnabas, or Joses, 183.
Barrett, Elizabeth B., correspondence with R. B. (see Letters); on title of *Bells and Pomegranates*, 7–8; familiarity with the Bible, 16; her faith, 56.
Beast of the field, 85.
Bede, quoted, 227.
Behemoth, 26, 109.
Belial, Man of, 102.
Bells and Pomegranates, 7–8.
Bernard de Mandeville, 55.
Bethesda, Pool of, 170.
Bishop Blougram's Apology, 12, 79.
Blot in the 'Scutcheon, A, 13.
Books, of making many, there is no end, 124.
Bread cast upon the waters, 123.
Browning, Mrs. (see Barrett).
Browning, Robert, frequent use of certain scriptural phrases, 2 *et seq.*; correspondence with Miss Barrett (see Letters); his classic poems, 4–6; subjects derived from the Bible, 7 *et seq.*; dramas, 12; poems not dramatic, 14–15, 46; thorough acquaintance with the Bible, 17, 80; scriptural allusions in very words of Bible, 22–23; sometimes obscure, 23; sometimes inaccurate, 24–28; sometimes doubtful, 30–33; phrases which have become colloquial, 29; inverted phrases, 29–30; multiplex, and intricate allusions, 4,

33–39: reason for obscurity, 35–36; quotation from Nat Lee, 36; figurative use of "sheep and wolves," 36; general or indirect references, 39,222; allusions to hell and the devil, 39–40,247; to heaven and angels, 41,260; faith in the teachings of the Bible, 42 *et seq.* (see Faith); dramatic form, 42: optimism. 42–43; his message, 43; estimate of fame, 44; love of truth, 45: strong figures, 54; his "R. B. Poem," 59–60; vision of Christ, 60–62; choice of worship, 62–63; himself *dramatis persona* in *Easter Day*, 63–64; vision of Last Judgment, 65–71; argument for the divinity of Christ, 71 *et seq.* (see Divinity).

Byron, 44.

By the Fireside, 4.

Cæsar, 148; Paul's appeal to, 186.

Cæsar's household, 203.

Caliban upon Setebos, 11.

Canticles, Book of, catalogue of references, 125–126; other references to, 20, 30, 120.

Caponsacchi, allusions to the Bible, 21; to hell, 40; God's sovereignty, 48; tribute to Christ, 79; called Lucifer, 86, 127.

Carmel, 132.

Charity, 194.

Children, Christ's love for, 146.

Children of this world, 165; of light, 165.

Christmas, 134, 156, 157, 208, 223, 225, 226, 227, 231, 232, 234, 237.

Christmas Eve and *Easter Day*, Scriptural allusions in, 15; acquaintance with the Bible necessary to understanding of, 42; a self-revealment, 46. (See *Christmas Eve.*)

Christmas Eve, multiplex allusion, 34; man's individuality, 51, 55; the finger of God, 54; "the R. B. poem," 59–60; vision of the Christ, 60–61; the garment's hem, 62; modes of worship, 62; summary of teaching, 62–63; proof of immortality of the soul, 73; Browning's testimony to Christ, 79.

Chronicles, First Book of, catalogue of references, 107; other references to, 20.

Second Book of, catalogue of references, 107; other reference to, 20.

Church, The, 36, 137, 172, 175, 178, 184, 213, 222, 223, 225, 226, 234, 241, 243, 244, 245, 246; references to customs, ceremonials, sacraments of, 39; the spouse of Christ, 199, 200, 220.

Cleon, 11.

Cockatrice, 129, 247.

Colombe's Birthday, 13.

Colossians, Epistle to, catalogue of references, 203; other reference to, 21.

Commandment, the Sixth, 94; the Seventh, 94.

Confession (see Repentance).

Conscience, 229.

Contractions, list of, 82.

Corinthians, First Epistle to, catalogue of references, 190–195; other references to, 21, 98.

Second Epistle to, catalogue of references, 195–196; other references to, 4, 140.

Corn and wine, 90.

Creation, The, 83–89; the new, 3, 212, 219, 239.

Cross, The, 153, 196, 223; sign of, 224, 225, 227, 228, 246.

Crucifix, 231, 243, 245.

Crucifixion, The, 151, 180, 201–202.
Curse, Man subject to, 196–197.

Dagon, 101.
Daniel, Book of, catalogue of references, 131–132; other references to, 16, 20.
Dathan and Abiram, 97.
David, 6–7, 13, 79, 102–103, 104.
Death in the Desert, A, subject derived from the Bible, 6, 14; God's sovereignty, 48; man's individuality, 51; argument for divinity of Christ, 72–73; answer to objection, 77–78.
Delilah, 100.
Deuteronomy, Book of, catalogue of references, 97–99; other references to, 9, 20, 189, 193.
Devil, The, his temptation of Christ, 12; grotesque characterization of, 31–32; references to in *The Ring and the Book*, 39; catalogue of references, 247–259; "prompted by," 148; father of lies, 211; mention, 219; world, flesh and, 223. (See Satan.)
Divinity of Christ, Browning's argument for, 71 *et seq.;* in *Easter Day*, 64–65, 74; *The Ring and the Book*, 72; *A Death in the Desert*, 72–73; *Christmas Eve*, 73; *Karshish*, 74; *Ferishtah's Fancies*, 74; *Saul*, 74–77; objection to, and answer, 77–78; disbelief in, never expressed by his best characters, 78–79.
Divorce, 137, 138, 172.
Dorcas, 184.
Drusilla, 185.

Easter Day (see also *Christmas Eve and Easter Day*), Scriptural allusions in, 15; quoted, 31; probation, 51; not agnostic, 63 *et seq.;* Browning's self the *dramatis persona*, 63–64; central truth of Christianity, 64–65; its bearing upon life and conduct, 65; Last Judgment, 65 *et seq.;* the climax, 69–70; meaning of concluding lines, 70–71; proof of divinity of Christ, 73–74; Browning's own testimony to Christ, 79.
Ecclesiastes, Book of, catalogue of references, 123–124; other references to, 20.
Eden, Garden of, 26, 84; as Paradise, 31, 226.
Eden tree, 131.
Egypt, plague of darkness, 93; journey into, 134–135.
Eli, sons of, 102.
Elisha, 22, 106.
Endeavor of the wicked, 30, 112.
Ephesians, Epistle to, catalogue of references, 197–201; other references to, 3, 21, 23, 39, 169.
Epistle of Karshish, The (see Karshish).
Esther, Book of, catalogue of references, 107–108; other references to, 20.
Esther, 107.
Eucharist, The, 232, 234.
Eve, 20, 83–89, 196.
Evil, doing, that good may come, 187; returning good for, 203.
Exodus, Book of, catalogue of references, 92–94; other references to, 8, 15, 20.
Eye of God, 54, 90, 109.
Ezekiel, Book of, catalogue of references, 130–131; other references to, 3, 20.
Ezra, Book of, 20.

Faith, Robert Browning's, method of ascertaining, 45 *et seq.*; not an agnostic, 46, 70–71; belief in God and in the immortality of the soul, 44, 47; in the sovereignty of God and responsibility of man, 47, 48; this life a probation, 49–50; in man's individuality, 51; in the development of character, 52; in the personality of God, 54; in God's providence, 55; in the divinity of Christ, 56 *et seq.* (See Divinity.)
Faith, moves mountains, 145; condition of salvation, 154, 199, 207; not sight, 195; once delivered, 215.
Fears and Scruples, 2.
Felix, 185.
Ferishtah's Fancies, 14, 48, 74, 79; *Epilogue of*, 49.
Fifine at the Fair, 33.
Finger of God, 54, 93.
Fish, as symbol of Christ, 236–237.
Flight of the Duchess, The, 2.
Formalists, the, 57.
Foxes, that spoil the vines, 125; have holes, 141.
Fox's Chapel, Mr., 56, 57.
Francis Furini, 3, 52, 54.
Francis, poor as, 140.
Fruit, tree judged by, 140.
Fulness of the days, 3, 197.

Gabriel, 127, 155, 223.
Galatians, Epistle to, catalogue of references, 196–197; other reference to, 21.
Galilee, Sea of, 34, 225, 237; Christ's walking on, 143.
Gamaliel, 185.
Gehazi, 22, 106.
Genesis, Book of, catalogue of references, 83–92; other references to, 20, 26, 97.
George Bubb Dodington, Parleyings with, 32, 216.
Gethsemane, Garden of, 168.
Gibbon, 44.
Glory to glory, 195.
Golden bowl, 124.
Goliath of Gath, 13, 103.
Gospel, with healing in her wings, 133; Christ's gospel, 137; law and, 166, 169, 172, 195, 227, 228, 233, 234, 244; grace, 187; gospel story, 202, 237 238.
Grace of God, 187, 199, 205.
Guido (Count Guido Franceschini), 21, 40, 48, 79, 139, 207, 224; compared to Judas, 167.

Habakkuk, Book of, catalogue of references, 132; other references to, 18, 20.
Haggai, Book of, 20.
Hand of God, 55, 128, 198.
Heaven, catalogue of references, 260–267; other references to, 41, 99, 144, 228, 244.
Hebrews, Epistle to, catalogue of references, 206–208; other references to, 21, 39, 97.
Hell, catalogue of references, 247–259; other references to, 39, 40, 87, 99, 123, 124, 141, 144, 153, 161, 192, 219, 244.
Herod, 136, 184.
Herodias' daughter, 235.
Hezekiah, 2.
Holophernes, 235.
Holy Family, 235.
Holy Land, 228.
Holy Spirit, 141, 175, 211, 232; sword of the, 201.
Honor, 240–241.
Hosea, Book of, 20.
How it strikes a Stranger, 10–11.
Hyacinthus, de Archangelis, Dominus, 27, 28.

In a Balcony, 13, 52.
Inn Album, The, 32.
Inquisition for blood, 111.
Isaiah, Book of, catalogue of references, 126–129; other references to, 20, 27, 29.

Jacob, 117.
James, Epistle of, catalogue of references, 209–211; other references to, 21.
James, the Apostle, 70; "quoth J.," 210.
Jeremiah, Book of, catalogue of references, 129–130; other references to, 20.
Jesse, Son of, 102.
Jews, a superstition of the, 229.
Joab, 104, 105.
Job, Book of, catalogue of references, 108–111; other references to, 5, 14, 20, 26, 30, 31, 32.
Job, 31, 108, 210.
Joel, Book of, 20.
John the Apostle, in the temple porch, 25; receiving God's word, 35; in *A Death in the Desert*, 48, 51, 72–73, 77; on the last judgment, 68; witness to Christ, 79; an apostle, 158; the beloved disciple, 181; "tract 'De Tribus,'" 231; mention, 236.
John the Baptist, 235.
John, Gospel, catalogue of references, 169–182; other references to, 4, 20, 34, 37, 39, 67, 99, 115, 184, 200, 211, 229.
John, First Epistle of, catalogue of references, 212–215; other references to, 21, 39, 152, 178, 207.
Second and *Third Epistles of*, 17, 21.
Jonah, Book of, catalogue of references, 132; other references to, 18, 20.
Jonah, 132.
Joseph, the husband of Mary, 134, 135, 232.
Joseph, the Patriarch, 92.
Joshua, Book of, 18, 20.
Jot or tittle, 29, 137, 167.
Jubilee, 96, 245.
Judas Iscariot, 141, 176, 181, 236; hangs himself, 150–151, 178; a thief, 159, 176, 179; Guido compared to, 167–168; betrayal, 168; receives the sop, 179.
Jude, Epistle of, catalogue of references, 215; other reference to, 21.
Judges, Book of, catalogue of references, 99–102; other reference to, 20.
Judgment, The Last, 208, 218, 219; in *Easter Day*, ground of condemnation, 66: penalty, 66; the judge, Christ himself, 67; apparent divergence from N. T., 67–69; meaning of, to Browning, 70–71.
Judith, 235.

Karshish, The Epistle of, subject derived from the Bible, 6; Lazarus in, 11; Bible necessary to understanding of, 42; divinity of Christ, 74; testimony of Karshish to Christ, 79.
Keats, 2.
King James's Version, 1, 10, 22, 42.
Kings, First Book of, catalogue of references, 105–106; other references to, 12, 20.
Second Book of, catalogue of references, 106: other references to, 20, 22.
Kipling, 1.

Laban, 91.
Lamb, one little ewe (in Nathan's parable), 104.

Lamentations, Book of, catalogue of references, 130; other reference to, 20.
Lanier, Sidney, 52.
La Saisiaz, 14, 43–45, 46, 47.
Law, civil, 188, 189, 243.
Law of Moses, The, 95; law and testimony, 126; stoning by, 138, 172; law and gospel, 166, 169, 172, 195, 227, 228, 233, 234, 244; of muzzling the ox, 193.
Lazarus, 11, 34.
Leah, 91.
Lebanon, tower of, 126.
Leprosy, 94.
Letters of Browning and Miss Barrett, on Keats and Tennyson, 2; the title of *Bells and Pomegranates*, 7–8; allusions to the Bible, 16; quotations from Canticles, 33; reasons for his obscurity, 35; love of red color, 36; Nat Lee, 36; his own cheerful spirit, 42, 43; his obligations to write, 43; self-revealment, 46; voluntary character of faith, 46–47; sovereignty of God, 47, 48; life as a probation, 49–50; the finger of God, 55; Miss Barrett's expression of her faith, 56–57; Browning's response, 57–58; his "R. B. Poem," 59–60; sentiments of letter to E. B. B. repeated in *Easter Day*, 63–64.
Leviathan, 5, 26, 110–111.
Levite, 95, 97, 235.
Leviticus, Book of, catalogue of references, 94–97; other references to, 20, 229.
Lie, turn truth of God into a, 186; lie not at all, 203; believe a, 204, 221; father of lies, 211; punishment of lying, 219–220.
Lord's Prayer, 138, 139, 245.
Lot, 91.
Lot cast into the lap, 121.
Love of God, the, 37–39, 58, 72–78, 170, 207, 214, 215, 237–238.
Lucifer, 20, 39, 86, 127.
Luigi, 13.
Luke, Gospel, catalogue of references, 155–168; other references to, 12, 16–17, 21, 198.
Luria, 12.
Lying vanity, 112.

Madonna (see Mary).
Magdalene, Mary, 159, 182, 246.
Magnificat, The, 155.
Malachi, Book of, catalogue of references, 133; other references to, 18, 20, 119.
Malchus, 178–179.
Manna, 93, 97, 216.
Mark, Gospel, catalogue of references, 152–154; other references to, 21, 117, 200.
Marriage, 154, 199; of Cana, the, 169, 200.
Mary, the mother of Jesus. 134, 155, 157; as the Mother, 13, 83, 135; as Our Lady, 230; — Madonna, 226, 230, 237; — the Virgin, 226, 231, 244, 245; — Maria, 245.
Mass, 230.
Matthew, Gospel, catalogue of references, 133–152; other references to, 2, 20, 21, 24, 29, 34, 36, 37, 172, 200, 226.
Mephistopheles (see Satan).
Micah, Book of, catalogue of references, 132; other references to, 18, 20.
Michael, 132, 217, 218.
Milk for babes, 191, 207.
Milton, his Satan, 40; on accountability to God, 50.
Mind of Christ, 191.
Miracles: of the loaves, 24, 159, 170–172; healing the leper, 152;

the swine possessed, 153; turning water into wine, 169, 200; healing the man born blind, 173; casting out unclean spirit, 198.
Molinos, 142, 230.
Morning star, 13, 211.
Moses, 8, 15, 93, 94, 95, 99. (See Law.)
Myrrh, wine and, 154.
Mystery of iniquity, 204.

Nabal, 102–103.
Nachan's threshing-floor, 103.
Nadab and Abihu, 15.
Nahum, Book of, 20.
Natural man, the, 29, 138, 190.
Nazarite, 101.
Nebuchadnezzar, 131.
Nehemiah, Book of, 18, 20.
Nero's persecution, 240.
New name, 216.
Noah, 20, 89, 90.
Norbert, 52.
Numbers, Book of, catalogue of references, 96–97; other reference to, 20.
Nunc dimittis, 157.

Obadiah, Book of, 20.
Ogniben, 13.
Old book, you should con, 179.
Onesimus, 206.
One Word More, 15.
Ordinance of God, The, 188.
Original sin, 130, 187.
Ox, The muzzled, 204.

Pacchiarotto, 2.
Parables: the wheat and tares, 36, 142, 143: talents, 50, 149; laborers, 147; two sons, 147; ten virgins, 149; the sower, 159; Good Samaritan, 160; fig tree, 163; faithful steward, 162–163; great supper, 163, 164; lost sheep, 164; prodigal son, 164, 165; unjust steward, 165; in general, 152–153.
Paracelsus, 48.
Paradise (see Eden).
Passion-week, 230.
Pater, 245.
Patience of God, 116.
Patmos, seer of (see John).
Paul, the Apostle: address on Mars Hill, 11, 185; erroneously associated with Peter, 25: his vision, 61; sword, 144; mistake about, 182–183; persecution of Christians, 183; let down in a basket, 183–184; at the feet of Gamaliel, 185; before Felix, 185; before Agrippa, 186; "I have planted," 191; counsel to the unmarried and widows, 193; his glorying, 193; his bodily presence, 196; the cloak left at Troas, 206; with Onesimus, 206; with Solomon, 222; "that Paul knew," 240; answered Seneca, 240; mentioned, 203, 232.
Pauline, 14.
Peace on earth (see Angel's song).
Pearls before swine, 2, 139.
Peter, First Epistle of, catalogue of references, 210–211; other references to, 3, 21.
Second Epistle of, catalogue of references, 211–212; other references, 21, 120.
Peter the Apostle: in the temple porch, 25, 182–183; walking on the sea, 34, 143; wife's mother, 140; keys of heaven and hell, 144; smites servant of high priest, 150, 178; feed my sheep, 174; typifying Pope, 183; raising Dorcas, 184; "Peter's-day," 227; fisherman, 237; legend, 241–242; men-

tioned, 158, 224, 225, 226, 232, 245.
Pharaoh, 93.
Pharisees, 148, 172.
Philemon, Epistle to, catalogue of references, 206; other reference to, 21.
Philippians, Epistle to, catalogue of references, 201–203; other reference to, 21.
Philistines, 100, 101; "spoil the," 130.
Physician, The Great, 152, 158.
Pietro, 86, 92, 235.
Pippa Passes, 13, 48.
Pisgah, Mount, 8, 9.
Pisgah Sights, 8–9.
Pompilia, 21, 26, 33, 40, 79, 85, 88, 104, 228, 235, 249.
Pope, The, 21, 27, 37, 40, 50, 72, 79, 98, 119, 145, 161, 189, 222, 241, 245, 246; his ring, 237; his guards' uniform, 237.
Poppy-heads, 36, 225.
Potiphar, 92.
Potter's Field (see Judas).
Power of the air, Prince of the (see Satan).
Powers of darkness, 201.
Predestination, 198, 199, 205, 239.
Prince Hohenstiel-Schwangau (see *Saviour of Society*).
Promised land, 8–9, 97, 208.
Prophets, Book of the, 9; The Minor, 18–19; sons of the, 106.
Proverbs, Book of, catalogue of references, 119–122; other references to, 20, 23, 30, 90, 109.
Psalms, Book of, catalogue of references, 111–119; other references to, 6, 12, 20, 30, 34, 48.

Queen of Sheba, 12, 25.

Rabbah, 105.
Rabbis, the, 8.
Rachel, 91.
Rahab, 18.
Red Cotton Night-Cap Country, 4, 18, 26.
References, Scriptural, Catalogue of, 83–221; table of, 19–21; general or indirect, Catalogue of, 222–246; catalogue of, to hell and the devil, 247–259; catalogue of, to heaven, 260–267; list of, in the order of *The Ring and the Book*, 268–280.
Repentance, condition of salvation, 196, 212–213.
Rephan, 9–11, 53.
Revelation, Book of, catalogue of references, 215–221; other references to, 3, 13, 16, 21, 32, 34, 39, 67, 68.
Revised Version, 9, 10.
Ring and the Book, The, number of the Scriptural allusions in, 17; number of sacred books alluded to, 17; quotations from minor prophets, 18–19; table of Scriptural references, 82 *et seq.*; very language of the Bible, 29 *et seq.*; various kinds of Scriptural allusions (see Browning); references to hell and the devil, 39; to heaven and angels, 41; predestination, 55; proof of divinity of Christ, 72.
Robe, the Christian's, 209.
Romans, Epistle to, catalogue of references, 186–190; other references to, 21, 39, 65, 98, 113, 199.
Rousseau, 43.
Ruth, Book of, 18, 20.

Sacrifice, Christ's, 239.
Saints, their crowns and palms, 232.
Samson, 20, 100–102.
Samuel, First Book of, catalogue

of references, 102–103; other references to, 7, 20.
Second Book of, catalogue of references, 103–105; other references to, 7, 20.
Satan, in connection with Job, 31, 32, 108; as Mephistopheles, 39; prince of the power of the air, 39, 198; Milton's characterization, 40; as Lucifer, 39, 86, 127; the serpent, 84, 86, 87, 196; the tempter, 12, 39; the enemy, 36, 159; the fiend, 176; the adversary, 32, 211; the dragon, 217, 218; service of, 214; fell like lightning, 160; fights Michael, 217, 218; mentioned, 133, 192. (See Devil.)
Saul, subject derived from Bible, 6–7, 14; knowledge of Bible necessary to interpretation of, 42; proof of divinity of Christ, 74–77.
Saul, the Apostle (see Paul).
Saviour of Society, 3.
'S death, 243.
"Sealing up the Sum," 3, 131.
"See good days," 3, 210.
Sermon on the Mount, 136–140.
Seventy, The, 160.
Sheep, with wolves, 36, 139, 140, 173–175; with goats, 150; as type of Christian disciples, 176.
Shepherd, The Good, 175.
Shepherds, The, 156.
Shimei, 105.
Silver cord, 124.
Simeon, "depart in peace," 157.
Sin, brings forth death, 209; the unpardonable, 152, 215.
Sisera, 99.
Sistine Chapel, 56, 58.
Sludge the Medium, 12, 79.
Smoking flax, 29, 128, 129.
Socinian chapels, 57.
"Softly all my years," 2, 127, 128.
Solomon and Balkis, 12, 25.
Solomon, ivory throne, 25; quoted, 30, 120, 211; "King Solomon," 119; "vanity and vexation," 123; compared to lilies, 162; with Paul, 222.
Solomon's Porch, 24, 175–176, 182–183.
Song of Solomon (see Canticles).
Sordello, 14, 35.
Soul's Tragedy, A, 13.
Spikenard, 125.
Star of Bethlehem, 133, 134.
Stephen, 9.
Strafford, 13.
Stumbling-block, 189, 190.
Subjects, derived from the Bible, 6.
Sun of righteousness, 133.
Superfluity of naughtiness, 209.
Susanna, 227.
Sweet savour, 125.
Swords into ploughshares, 126.
Syrophœnician woman, 34.

Taylor, Jane, 10.
Temptation, and a snare, 205; triumph over, 209.
Tempter, The (see Satan).
Tennyson, The Bible in, 1; his submissiveness to criticism, 2; belief in individuality, 52; belief in the personality of God, 53.
Testament, Old, books of, referred to in *The Ring and the Book*, 20; New, books of, referred to in *The Ring and the Book*, 21.
Thessalonians, First Epistle to, catalogue of references, 203; other references to, 21, 221.
Second Epistle to, catalogue of references, 204; other reference to, 21.
Thief, dying, 168; of the fold, 175.
Thomas, the Apostle, 182.
Threefold cord, 123.

Threescore years and ten, 115, 116.
Timothy, First Epistle to, catalogue of references, 204–205; other references to, 21, 98, 193.
Second Epistle to, catalogue of references, 205–6; other reference to, 21.
Titles derived from the Bible, 7 *et seq.*
Titus, Epistle to, catalogue of references, 206; other reference to, 21.
Tobit, 234.
Tongue, a two-edged sword, 207, 215.
Tonsure, 227.
Tophet, 127.
Touch not, taste not, handle not, 203.
Trinity, the, 151.
Trump, last, 194, 203.
Truth, Christ the, 169, 177.
Twins, The, 12.
Two Poets of Croisic, The, 2.

Unitarians, 57.
Uzzah, 24, 103, 104.

Van Dyke, Henry, 1.
Vicar of Christ, 131, 144, 236, 239, 241.
Violante, 87, 92, 235.
Virgin Mary (see Mary).
Voltaire, 44.
Vulgate, 27, 94, 155, 157, 158, 165.

Woman, helpfulness to Christ, 202; silly women, 205; keepers at home, 206; the woman taken in adultery, 172.
Word, Christ the, 169.
World, The, not worth the soul, 145; its hatred of Christians, 177; renunciation of, 178; wise in its generation, 165; rulers of the darkness of, 201; unspotted from, 210; lust of, 213, 214; flesh, and the devil, 223; worldlings, 238.
Wormwood Star, 217.

Zechariah, Book of, catalogue of references, 132; other references to, 18, 20.
Zephaniah, Book of, 20.

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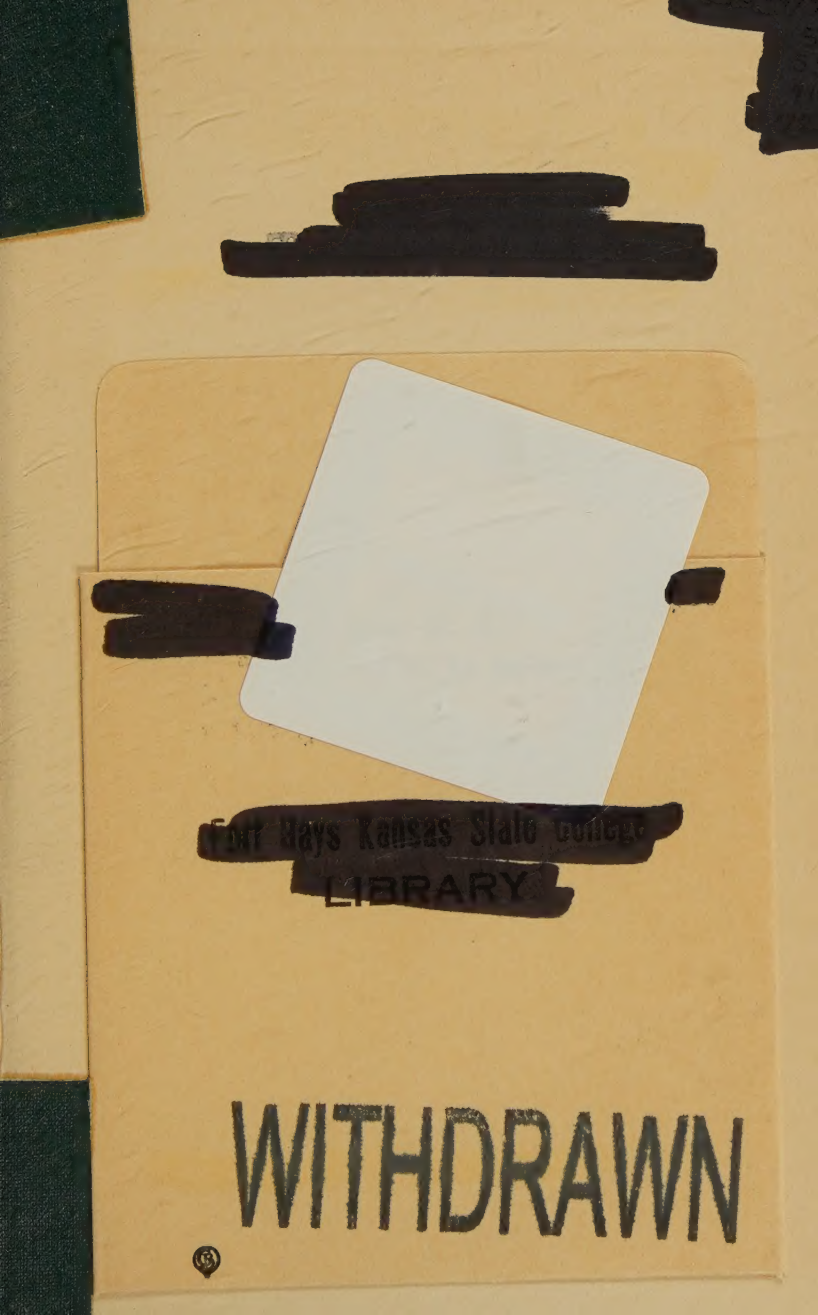
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